THE

Baptist Magazine.

JUNE, 1818.

MEMOIR

OF THE

LATE REV. THOMAS LITTLEWOOD,

OF ROCHDALE.

WE are sorry that our materials for composing a memoir of this excellent and useful man, are so few. In a book found among his papers, containing the diary of a few weeks, written nearly two years ago, he mentions his having kept a diary for years, but which he had since destroyed.—He expresses his regret at having destroyed it. We express our regret on the same occasion, as all the hope of becoming acquainted with the exercises of his mind in general, as also in the most interesting periods of his life, cherished by his family and friends, are hereby extinguished. Nor can we omit to avail ourselves of this opportunity of expressing our earnest wish, that good men would not be so unkind to their surviving friends, and to the religious public, as to destroy the private annals of their own lives. Let them occasionally peruse them, and expunge what may be improper to be made public; but let them not destroy them altogether. For though we readily admit, that motives arising from modesty and humility, may have led some good men to such a measure, we cannot but think it, upon the whole, indefensible. Had Brainard, or Edwards, or Whitfield, or others we could name, done so, of how much good would the ministers and friends of evangelical truth have been deprived!

But from the materials we have, we draw up the following account: Mr. Littlewood was born at Lidget, near Clayton, a village in the parish of Bradford, in Yorkshire, on the 17th day of March, in the year 1753. Of his childhood and youth, few particulars worthy of notice have transpired. His parents, though not opulent, were in respectable and comfortable circumstances. His father died when he was seven years of age. He had as good an education as the circumstances of his parents enabled them to give him, and his future prospects seemed to require. It did not go beyond that of writing, arithmetic, and book-keeping; in which branches he made a much greater proficiency than most of his equals. He was bred up to the worsted manufactory, the trade of the neighbourhood in which he resided; and afterwards engaged in the business of a woolstapler. In the year 1778, he

married Anna, the daughter of Mr. Thomas Thornton, a very respectable manufacturer in the neighbourhood, who died at the advanced age of 95 years, in the month of February, 1816. At the time of his marriage, Mr. Littlewood was a wool-stapler; but being brought into considerable difficulties, by the fraudulent proceedings of some impostors in London, who professed to lend money on bond security, he relinquished that employment.—This event, though painful in itself, was productive of very happy consequences, and led on to the most important affairs of his life.

The father and mother of Mr. Littlewood were members of the Baptist church at Bradford, as was also his step-father, Mr. William Pritchard, to whom his mother was married some time after his father's death. He had therefore the advantage of a religious education, and was, from his early years, brought up under the ministry of the venerable Mr. Crabtree, the pastor of the church, of which his parents were members. But though his general deportment was blameless, and he was, at times, the subject of those transient impressions not uncommon to young persons in his circumstances, there is reason to think that the great change did not take place until his twenty-seventh year, and that the difficulties into which he was plunged, above referred to, were the means the blessed God saw fit to employ in effecting that change.—In it the exercises of his mind were very painful, as appears from a letter found among the papers of the late Dr. Fawcett. This letter is without a date, and has no name subjoined to it; but the hand writing sufficiently identifies it, and its general contents indicate that it was written about this time. In it he bewails himself as one who had long strove against conviction, and sinned against light and knowledge; bemoans his hardness of heart; seems to apprehend his case to be singular; and expresses his fears that such a sinner as he, was, most probably, beyond the reach of mercy. We are sorry we have no means of tracing the progress of his convictions, nor any particular information of the time or means of his relief. He himself, as has been above related, destroyed his own private memorandums; and all his religious associates, at that period of his life, have been since removed to an eternal world: nor was he much in the habit of relating to any of his younger friends the details of those early days, owing to a great degree of diffidence which attended him through life. Most probably, the ministry of Mr. Crabtree was the means of his relief. He however did not make a public profession of religion until he removed to Rochdale. Thither he went in the year 1780, in consequence of an application from Thomas Smith, Esq. an opulent manufacturer, who resided in the vicinity of that town. Mr. Smith concluding from his hand writing, which was very fair, and from other indications of a superior mind, that the humble situation he then occupied was beneath what he ought to fill, engaged him in his own employ, and placed him as principal clerk in his counting-house. In this situation, Mr. Littlewood acquitted himself with the greatest fidelity and diligence, and thereby secured a very high degree of respect from his employer. Nor was it without extreme difficulty

and regret, that Mr. Smith was prevailed upon to part with him from that important post, when he found himself compelled to relinquish it in order to engage in the stated exercise of the ministry; and for a considerable time after he had left his employ, he was regularly engaged by Mr. Smith, at stated periods, for the purpose of inspecting his books.

Some time previous to Mr. Littlewood's removal to Rochdale, the foundation of the Baptist church, in that town, was laid, of which, as well as of its progress, we beg leave to present our readers with the following account, chiefly extracted from a manuscript in Mr. Littlewood's hand writing, we only premise this remark, That at this period, Rochdale, though a town of considerable extent and population, containing at least 5 or 6000 inhabitants, and surrounded by a populous country, was in a state of great ignorance, and had no other evangelical preaching than what was found among the Wesleyan Methodists. The account referred to, has no date affixed to it, but from the circumstances related in the close of it, we conclude it must have been written within the last three or four years. The substance is as follows:—

"About forty years ago, some members of the Baptist churches meeting at Bacup and Wainsgate, settled at Rochdale, and finding a few others of the same way of thinking with themselves, they used to meet together for prayer, and to consult what steps could be taken, with the probable hope of success, for extending the knowledge of what they judged to be the truth, in the neighbourhood in which Providence had fixed their residence. Their number was very small, and their means nothing; hence they could only talk, and wish, and pray, without daring to hope, that they should ever live to see their desires in any degree accomplished. They used to travel on Lord's days, either to Bacup, at the distance of eight miles, or to Wainsgate, at the distance of fourteen, longing for the time when they should have the privilege of worshipping in the way they thought right in their own town.

"Frequently conversing with the ministers, whom, after many a painful step, they were accustomed to hear, they at last determined to request them to visit them, and preach occasionally amongst them. One great difficulty however lay in their way; they had not even the means of accommodating the ministers when they should come, except by procuring them lodging at the public inns. This difficulty, the zeal and disinterestedness of the ministers enabled them to surmount; and the Rev. James Hartley, of Howorth; Fawcett, then of Wainsgate; Crabtree, of Bradford; Hirst, of Bacup; and some others, visited them, and preached in private houses, and assisted and befriended them in various ways. The labours of these good men, all of whom are now called to their rest, were owned to the good of many who united themselves to this little band, and thereby strengthened it. The increase, however, was gradual, but such as encouraged them to resolve on taking a room, and to attempt to carry on the worship of God regularly on Lord's-days. This, with considerable difficulty, and in the face of great opposition, they at length effected. The opposition gradually subsided, and the labours of the ministers sent to them, were

not in vain. Many were inclined to hear, and some heard to profit. In this way they proceeded, till the month of April, 1775, when encouraged by the ministers who supplied them, and the neighbouring churches, they procured a spot of ground, and began the erection of a place of worship, 14 yards by 12 outside. The whole expense exceeded £400, a sum far beyond their ability to furnish, but a great part of which, however, through the exertions of the ministers who visited and laboured amongst them, and the kindness of neighbouring churches, they were soon enabled to raise. After being supplied by several young men, then under the care of Mr. since Dr. Fawcett, who was then removed to Hebden Bridge, and who educated a few young men for the ministry, the few people were soon formed into a church, and invited Mr. Abraham Greenwood, now of Killinghone, in Lincolnshire, but then a student under Dr. Fawcett, statedly to labour among them. Mr. Greenwood was with them for some years; but his labours being attended with little success, and a disaffection beginning to prevail betwixt him and some of the people, he left them, in the year 1781. He was succeeded by Mr. John Draycup, a peaceable, worthy man; but his ministry meeting with little success, he left them, after having laboured amongst them for four years. During his continuance, seven of the most valuable members of the church, who lived in Saddleworth, a district to the southward of Rochdale, were dismissed to the newly formed church at Ogden. The loss of these members, at this juncture, was severely felt by the church, and materially contributed to Mr. Draycup's removal. The church had again recourse to supplies; and after a short time, engaged, for a year, Mr. James Howorth, a young man, recently called to the ministry, by the church at Bacup. He was a very promising young man, and though he could not be said to be popular, yet his piety, his evangelical sentiments, and his simple but clear mode of communicating them, rendered his labours very acceptable to the church and congregation. The period of his services however was short; for it pleased God to remove him by death, before the expiration of the year, which he had engaged to spend with them. He died, as he had lived, full of faith and hope."

From the above-mentioned manuscript, it appears, "that Mr. Littlewood had been added to the church at Rochdale, about two years before the death of Mr. Howorth. He was in Mr. Smith's employ, and was, as we learn from other sources of information, one of the principal supports of the feeble interest, being nearly the only person in the town who could entertain the supplies. At the request of the brethren, he made some private attempts to preach to them; and after a few more trials, he was called by the church to the work of the ministry. About this time, a small Baptist church was formed, and a place of worship erected at Preston. Here Mr. Littlewood, at the request of Mr. Peter Anstic, who then resided in the vicinity of that town, made his first attempt in public. He received a call from the church, but did not see his way clear to accept it.—He had then a strong inclination to engage with a church just formed and assembling in a place called the Cold-house, in Shude-

hill, Manchester. With this church he entered into an engagement, which, however, a concurrence of circumstances rendered him unable to fulfil. After the death of Mr. Howorth, the church at Rochdale, now reduced to a very discouraging state, consisting of 25 or 26 poor people, and which, with the congregation in its public assemblies, seldom amounted to 40, turned their attention to Mr. Littlewood. Without consulting him, they appointed a meeting for prayer, and invited Messrs. Hirst, Fawcett, Crabtree, and Hindle, (then at Halifax,) to meet with them. At this meeting, by the advice of these ministers, it was unanimously agreed, to give Mr. Littlewood a call to the pastoral office. The recommendation of these worthy ministers gave it weight, and it was accepted, in opposition to many considerations that operated very powerfully against its acceptance. In the spring of 1786, under the pressure of various fears, as he expresses it, he was ordained to the pastoral office.—In this office he continued till his death, a period of nearly 32 years.

"After his settlement, the prospect began gradually to brighten. The congregation increased, and a few were added to the church. The remainder of the debt on the place was defrayed; and, by the year 1798, the congregation had so far increased as to render the erection of galleries necessary: this was accordingly done, and the expense of which, exceeding £300, was raised by the church and congregation themselves, with the aid of some of the inhabitants of the town, who now become more favourable to them. The increase in the congregation now became visible, though the additions to the church were comparatively few. During the first twenty years of Mr. Littlewood's ministry, the additions were only forty-two. God, however, gave his servant faith and patience, so that he persevered in his labours till he saw brighter days; for, from the month of December, 1805, till the close of the account, seventy had been added; so that after many deaths, and several dismissions and exclusions, the church at that period consisted of 100 members." Here the narrative, of which we have given the substance, closes.

From the very low condition in which Mr. Littlewood found the church when he became its pastor, it may be easily seen that he could not have any rational prospect of a provision for his family, which was then fast increasing, without having recourse to some other means of support. He accordingly opened a school upon a reputable and extensive scale, which proved highly respectable and happily successful. From its commencement to the time of his death, his pupils have amounted to nearly 2000. We own we feel it matter of regret that the pastors of our churches should be necessitated to engage in secular employ, or even in schools; which latter employment, though in some respects more congenial with the ministerial office than any other, engages so much time, and exhausts so large a portion of spirit and vigour, as to render it no inconsiderable drawback to a minister's efforts in his proper character. And this becomes an increasing cause of regret where the minister's station is in a large and increasing town, and a populous country, where the range for ministerial labour is extensive, and the prospect of success pro-

portionally great. In Mr. Littlewood, however, it was a measure absolutely necessary, and productive of very happy effects; for it not only enabled him to provide for a very numerous family, and to do much general good, but put it in his power to raise the church from the lowest state of poverty to such a degree of prosperity, as to be able to make a comfortable provision for his successor. His school was also an eminent blessing to the town and neighbourhood. Many of the children of the most respectable families were educated at it; not a few of whom rank high in trading and commercial life, and retain a very great affection and respect for their pious and assiduous tutor. As a proof of this they have, since his lamented death, without the knowledge of his family, entered into a resolution to erect a handsome monument to his memory, and have opened a subscription among themselves for that purpose.

As a preacher, Mr. Littlewood was respectable and useful: his sermons were pious, serious, and evangelical; greatly remote from dry speculation, and merely moral harangue; from pomp of language, and vulgar neglect; from legality, or Antinomian licentiousness; and his success was very considerable. As a pastor, he was faithful, affectionate, and meek. Though the church was greatly indebted to him for a series of the most disinterested labours, he never carried himself with a haughtiness towards the meanest individual in it, nor gave any of them to understand that he thought them under any obligations to him; and even when he met with unkind and disrespectful treatment from some of its members, which he at times did, he patiently endured it, and was as unremitting as ever in his endeavours for the promotion of the best interests of the church in general, as well as of those individuals themselves.

Mr. Littlewood was the firm friend of religion and religious people. He was a Baptist from conviction, and acted up to his conviction with an undeviating consistency. But he loved all who loved our Lord Jesus Christ in sincerity, though they did not in all respects follow with him. His heart and his house were open to Christians of every denomination. He always availed himself of the ministerial labours of his brethren of other names, and was in his turn very highly esteemed by them: nothing that concerned the interests of Christ and of the souls of men was treated with indifference by him. He took a lively interest in the concerns of the denomination to which he belonged, and did much to serve it, both by his labours and his property.

He cultivated learning himself, and was a friend to the cultivation of it in others. He felt and lamented that so small a portion of it had fallen to the lot of the ministers of the denomination to which he belonged, especially in the northern part of the kingdom, and wished to see a remedy applied to that evil. Hence, when a design of an academy was first projected and attempted to be realized, chiefly by the munificence of the late Mr. Bury, of Sabden, between whom and himself there had subsisted almost from their youth an intimate friendship, he was one of the first and most zealous of its friends. He was a liberal donor at its first establishment, and afterwards a

constant subscriber. He gave his labours, as Secretary, and watched over its interests with a parental solicitude.

Few things afforded him more pleasure than the prosperity of that institution. The President of it takes this opportunity of expressing his gratitude to the Great Giver of all good for that large share he has possessed of the unshaken friendship of this excellent man, and for the great benefits he has derived from that friendship, both in the concerns of the academy and of the denomination at large, while he sincerely and deeply laments his death as one of the severest losses himself and the institution could sustain. His only consolation under it is, that Christ ever lives.

Mr. Littlewood was a man of great generosity and hospitality; with pleasure he laboured for the good of the people of his immediate charge, though the compensation he at any time received from them was very inconsiderable, and often less than he one way or other expended on their behalf. In assisting the various pious and charitable institutions which have of late years been established, particularly the Bible Society; in contributing to the various cases for the assistance of poor congregations; in rebuilding or enlarging their places of worship, as well as in numerous instances in the relief of private distress, he was one of the first, the most cheerful, and, according to his ability, the most generous of givers. His ear was never deaf, nor was his heart ever insensible to the cries of the poor, nor was his hand backward to the administering the needed relief. His house was ever open to the reception and accommodation of his Christian friends. Nothing was wanting to make their residence most agreeable; and in their society he took peculiar delight. His heart glowed and his eyes sparkled with pleasure, while he entertained them and enjoyed their conversation. If any minister of the gospel, of whatever denomination, passed through the town, it was to him a high gratification to catch a sermon from him in his large and commodious school room, and afterwards to afford him every accommodation, and to enjoy his conversation for the evening. In such instances, which did not seldom happen, we never failed to see the cheerful, the hospitable, the friendly, the generous, the pious Mr. Littlewood.

The impressions of these excellencies, and the recollections of these interviews, are deeply engraven on the minds of considerable numbers of ministers and of other Christian friends, in the neighbourhood and in distant parts of the kingdom, and will long remain as the signatures of his worth, and the loss they have sustained by his death.

Of his conduct in his domestic relations, of husband and of father, we need say little.—The tears and painful feelings occasioned by his sudden death, in a widow and twelve children, speak its excellence more loudly and forcibly than any language of ours is capable of.

Till within the last three years, Mr. Littlewood, though corpulent and accustomed to much close and sedentary application, and then in the 60th year of his age, enjoyed uninterrupted health and vigour. But in the autumn of 1814, feeling some unfavourable symptoms, which, in the opinion of the faculty, indicated the approach of an apoplexy, he adopted, by

the directions of his medical attendant, a considerable change of regimen. This so far succeeded as for a while to ward off the stroke, but produced a visible diminution of that vigour of body and mind which had before distinguished him. His friends at a distance, who saw him comparatively seldom, remarked that he appeared much older than he did previous to the period above mentioned. He, however, continued in general well, and able to go through his labours, both in the school and in the pulpit, without interruption, until the night of Lord's day, September 28, 1817. For some time previous to this period, he appeared to be improving in health and cheerfulness; and on that Lord's-day, he went through the public services, and afterwards presided at a church meeting, with more than usual vigour and animation. Nor was any unfavourable symptom perceivable, except his complaining to Mrs. Littlewood, as he was returning home from the last of the services, of an unusual degree of weariness. This, however, was not such as to excite any degree of alarm. He engaged in the usual religious exercises of the family after he returned home: he joined with them in singing a hymn: he supped, and appeared quite well. Soon after supper, however, he was oppressed with drowsiness, and Mrs. Littlewood perceived a small degree of contraction in his upper lip. In compliance with her wishes, he retired about ten o'clock; but was no sooner laid down in bed than he was arrested by the messenger of death: he was seized with a severe apoplectic fit, which deprived him of the power of speech and of motion. Medical assistance was immediately procured, but in vain. He continued for two hours speechless and motionless, a laborious breathing being nearly the only remaining sign of life; and at ten minutes after twelve he breathed his last, and his spirit took its flight, we doubt not, to the regions of immortal blessedness.

On the following Saturday his mortal remains were deposited in a vault, in the place of worship in which, for thirty-two years, he had faithfully and affectionately preached the gospel, and within a few yards of the pulpit from which but in the preceding Lord's day he had been twice preaching the unsearchable riches of Christ.

Mr. Stevens, late of Manchester, now his successor, read a portion of scripture; Dr. Steadman, of Bradford, engaged in prayer on the mournful occasion; and Mr. Fisher, of Byrom-street, Liverpool, delivered an affectionate and appropriate address; and the solemnity was closed in prayer by Mr. Hargreaves, of Ogden.

His funeral sermon was preached by Dr. Steadman, on the afternoon of the next day, to a very crowded auditory, from Matthew, xxv. 21, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The place of worship was filled some time prior to the commencement of the service; many stood without during the whole time, and great numbers returned, being unable to gain admittance, or even to get within hearing. The other ministers of the town testified their respect for his memory, by preaching funeral sermons in their own places of worship; one of which, by the Rev.

Mr. Foster, has been since published. Similar tributes of respect were paid him by all the ministers of his acquaintance in the whole of the surrounding country.

Mr. Littlewood was twice married. His second wife was Miss Sarah Edensor, descended from a very respectable family in Shropshire, but for some time previous to her marriage a resident in the vicinity of Rochdale. She survives to mourn her loss. On her the cares of the family devolve, and by her, in connection with Mr. William Littlewood, the third son of her much loved and much lamented partner, the school will be continued on the same plan as before, and it is cheerfully hoped, with the same encouragement and success.

He had in the whole the large number of twenty-four children, only twelve of whom survive him.

A VISIT

TO THE

Seat of the late John Howard,

OF CARDINGTON, BEDFORDSHIRE.

HAVING lately been in this interesting neighbourhood, I rose early to visit the abode of this distinguished character. The golden sunshine had overspread the landscape, and the whole creation was paying its homage to the adorable Creator. Full of the recollection of this most excellent Philanthropist, on one of the sweetest mornings with which we have been favoured, I entered on the pleasure ground and garden, doubtless, often the scene of his animated devotion; where, like Nathaniel, under the shade of some fine tree, he poured his sorrows and his tears, into the bosom of his Father and his God.

" The calm retreat, the silent shade,
With prayer and praise agree,
And seem, by thy sweet bounty made,
To those who follow thee."

The garden is much more contracted in its boundaries than I expected; the far greater part is laid out in a fine lawn before the house, and the whole of it is plain, but yet adorned with some taste. The whole is preserved in the finest order, and the trees, which are numerous, are rich and beautiful. There is a statue, by the side of the walk, not indeed of any particular excellence, of a Dutchman on skates, with a gun on his shoulder and a dog by his side, with a snipe in his mouth, and some lesser ornaments.

The chief attraction, perhaps, in a great measure, because it was the favourite spot of its owner, the scene of some of his most elevated and happy moments, is the root house. It is a summer house of considerable size, built chiefly with the roots of trees, and thickly overspread with ivy. It has a very venerable and interesting appearance. As we enter it, we pass under an arch of roots, covered with the same beautiful evergreen. The pathway is adorned with very smooth pebbles, and large shells. At the door is a small sun-dial, which has engraven on it the admonitory word 'IRREVOCABILE.' The first object I observed was an inscription, very suitable to this scene of devout retirement; it was as follows:

" O solitude! blest state of life below,
Friend to our thought, and balm of all our woe;
Far from throng'd cities my abode remove,
To realms of innocence, and peace, and love."

I thought the other furniture of this solitary abode, in a high degree characteristic of the pious architect of this small, but interesting, residence. I send you an inventory:

An admirable model of the horrid prison of the Bastille in France, made of cane, but in a state of decay.—A rustic table, with a figure on it representing Devotion meditating on the scriptures.—Two hour glasses.—A chandelier covered with moss.—A painting of Martin Luther.—Turf and mat seats.—A foreign fruit basket.—A large piece of touchwood, of great weight, petrified, perfectly saturated with mineral qualities.—A large bone of a whale, dug out of the earth near the root house.—A book-case, containing the following works: Nature Displayed; Hervey's Theron and Aspasio; Calamy's Life of Baxter; The Spectator; and a Bible lay in a recess in the window.

This last incomparable article excited inquiry. My guide, who is eighty-five years of age, and was employed by Howard to plant his demesne, told me that the Bible I held in my hand had been placed in this rural abode, by his beloved master, and that he used to retire several hours every day, to read the book of God, and for purposes of secret devotion. Seating myself in the Philanthropist's peculiar posture, I read audibly the sixty-fifth Psalm. My venerable attendant seemed exceedingly interested; nor do I think it presumptuous to affirm, that the place was once more "the house of God, and the gate of heaven."

Connected with the root house is a cold bath, which Mr. Howard was accustomed to use every morning.

Near the entrance of the garden is a large urn, between two fine Scotch firs, and underneath it the following inscription by the late Samuel Whitbread, Esq.—

"This garden was formed, the root house built, and the trees which overshadow and adorn them, were planted in the year 1762, by John Howard, the Philanthropist, who lived for many years in this retirement, before his virtuous energies were called into action; and he quitted it to become the Benefactor of Mankind. To this spot he eagerly returned to pass the interval between those labours which ended in his death, and have ensured to him a guiltless and imperishable fame.

"*Joshua Crockford*, whose hands put the seedlings into the earth under his master's eye, has spent the intervening years in constantly watching and assisting their growth. Exhibiting in this, his narrow circle, a model of sobriety, industry, and neatness. He still lives in his 80th year, faithful to his duties, and strong to fulfil them. Contented with his station, pleased with his charge, and full of the remembrance of his beloved master."

S. W. *August* 10, 1812.

Entering the place of worship belonging to the parish, I perceived a small marble, bearing the name and age of the Philanthropist, with the place where he died, and the emphatic sentence, "Christ is my hope." His last words to his servant were, "Give my love to my friends at Cardington—tell them I go to their Father and my Father, to their God and my God."

A few paces beyond the monument of Mr. Howard, I beheld an object which instantly aroused all the feelings of my mind—it was the coffin of Samuel Whitbread: I glanced on it—I could not bear to gaze, and turned away—I felt the vanity of all sublunary good: in that solemn moment I let go earth, and endeavoured to lay hold on heaven, through Jesus Christ.

Reader! forget not, that the

GREAT BUSINESS of the present life is, to secure an interest in an imperishable habitation.

Coseley. B. H. D.

ON PEACE SOCIETIES.

To the Editors of the Baptist Magazine.

IT is not with any intention of defending war, that I trouble you with some remarks on the Dialogue on War, part of which appeared in your Magazine for February; but, feeling an ardent desire to see Christians adopt scriptural sentiments on this subject, I regret that any argument should be used in support of a pacific system, which does not appear to be well founded; I beg leave, therefore, briefly to discuss two or three of the arguments in that paper.

The writer relies greatly on the disapprobation shewn by our Lord when Peter used his sword in his defence: quoting the words of Christ, "He that useth the sword shall die by the sword." No one of the Evangelists relates *all* that passed on that occasion; let us see what we learn from the various particulars when united. The Evangelist Luke informs us, (chap. xxii. 26,) that Jesus Christ had said to his disciples, "He that hath no sword let him sell his garment and buy one;" and when they said, "Lord, behold here are two swords;" he said, "It is enough."

Taking for granted, that their Lord had provided the swords for self defence, as soon as the officers attempted to apprehend Jesus, they eagerly asked, (and who in such circumstances would not have done the same,) "Lord, shall we smite with the sword?" All, except Peter, seem to have waited for permission; but he *instantly* smote the servant of the high priest, and cut off his ear; and Jesus said, "Suffer ye thus far;" and he touched his ear and healed it. The Evangelist Mark (xv. 7,) only relates the above fact, and adds no more. St. Matthew (xxvi. 52—54,) adds to the admonition already quoted, the following words: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou not that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" and in the gospel by St. John, the following words are added: "The cup which my Father hath given me shall I not drink it?"

We learn, then, I think, from the whole history, that they misunderstood the design of their Lord—that Jesus Christ wished to teach Peter that he had acted wrong in not waiting for his permission; for that, if he had thought fit to oppose force by force, he could have commanded the service of angels; but that to have done so, would have been inconsistent with his design in coming into the world. This last inference, which is clearly deducible from the above quotations, seems to render the whole so peculiar to the case of the Messiah, as to leave little, if any thing, of general application. If it be ever applicable to *our* circumstances, it is, I imagine, in cases of persecution for conscience' sake.

But, it is argued, by your correspondent, that our Lord Jesus Christ said, "My kingdom is not of this world: if my kingdom were of this world, then would

my servants fight, that I should not be delivered to the Jews," (John, xviii. 36;) plainly forbidding all attempts to establish, or to extend, or to maintain, his kingdom in the world by such weapons as the sword. To that object, and to that only, it appears to me, is the text fairly applicable. The examination of these passages has occasioned my anticipating an argument of the writer of the Dialogue, that because we are not permitted to defend our religious privileges, which are the most valuable, we are bound to infer, that we cannot be allowed to defend our civil liberties. As the various directions of Christ, quoted by your correspondent, so far as they are applicable to us, evidently respect the spirit with which we are required to induce *persecution* on a *religious account*, I conceive that the reasoning which applies them to our *civil rights* is inaccurate. We may, I think, safely conclude, that our Lord wished also to inculcate another important lesson. He designed, I apprehend, to teach them to distinguish between his religion, which was personal, which conferred no power, nor political importance; and the Jewish theocracy, which was national, which was raised into considerable political importance, and commissioned to use the sword unsparingly. It was, perhaps, absolutely necessary, *thus* to teach men, who were born Jews, the difference between the two dispensations.

Your correspondent argues, that a nation which shall conscientiously abstain from war, may depend on the Divine protection, because the Jews were protected during the absence of the males, when they went up three times a year to worship at Jerusalem. Without availing myself, as I might do, of the argument to be derived from the express command, and the express promise to the Jews,* I beg to suggest, that we ought to discuss this subject purely on *Christian principles*, and to reject all arguments derived from the *peculiarities of Judaism*, for or against war.

That a nation which seeks peace in the spirit of peace, and is willing to make some sacrifices to secure it, will succeed, and will obtain the Divine blessing, I feel no doubt. Unfortunately, rulers have too often thought it their interest to go to war; and so little have the nations they governed been influenced by the peaceful spirit of the gospel, that they have generally found it an easy thing to inflame the public mind, and thus obtain all necessary support, even to their most criminal plans of ambition and slaughter, and therefore they have seldom, if ever, tried with sincerity to preserve peace.

Of those who govern the nations of the earth, however good the presages of the present day may be, I do not, like your correspondent, expect much. It will, I apprehend, be by enlightening the community, in every country, by convincing mankind that the same principles of equity and moderation are binding on a nation as on an individual, that this happy change will be effected. Is not the poet† correct in asserting, that

> "War is a game, which, were their subjects wise,
> Kings would not play at?"

That war is lawful in certain cases, has been generally admit-

* Exod. xxxiv. 23, 24. † Cowper.

ted. Christians, who have thought on the subject, I suppose, commonly restrict it to self-defence; but, then, some of them translate this term with such latitude, as destroys the principle.

But there are others who argue in favour of the lawfulness of war generally. They infer from the acknowledged piety of a Gardener, a Bluckader, and other good men, who have been soldiers, that war cannot be unlawful; for if it be, such men would not have engaged in it. To say nothing of the objection, in Christian morals, to deriving our ideas of right and wrong, from the opinions and conduct of fallible men,—to pass by the fact, that few, if any, of these young men who are educated for military life, ever hear the arguments which may be urged against war,—that they enter on the profession of arms generally before their character is formed, and with the sanction of those who have adopted, without examination, the popular opinion that war is lawful; yet if we acquaint ourselves with history, in which we trace the conduct of men, and with biography, in which we ascertain the motives and feelings of individuals, we shall find that many men of undoubted piety, have, for want of due consideration, continued in a course of conduct so evidently repugnant to the dictates of Christianity, that we are astonished on a review of their conduct.

One memorable instance of this kind occurs to my recollection.—The late excellent Mr. Newton, the rector of St. Mary, Woolnoth, was, it is well known, engaged in the Slave Trade for years after he became pious, and he quitted it, not from any doubt of its being lawful, but because a sudden attack of illness prevented him from sailing in the ship which he usually commanded. About eight years afterwards, in one of his letters to Dr. Haweis, when he recorded this event, he added,—"During the time I was engaged in the Slave Trade, I never had the least scruple of its lawfulness."*

Perhaps a similar confession on the subject of war, from the pen of some retired soldier, a few years hence, may produce as much astonishment in the minds of a future generation, as that of Mr. Newton in the minds of those who listened to the discussions on the Slave Trade.

I think, of all the evils that war has inflicted on this country, numerous and dreadful as they are, there is not one which a Christian has more reason to deplore, than the warlike spirit which has been so generally imbibed, during the last twenty years. The grave and sober speech of Christians has been corrupted; they have learned to talk of the *splendour of war*, and the *glory of victory*; and to attribute to the return of peace, the inevitable consequences of a long protracted and ruinous war.

If, by the various institutions of the present day, the youth of all ranks and every nation become thinking Christians, I am persuaded the warlike spirit which has been so universal, will be annihilated in a short period.

At present I imagine, from the intercourse I have had with Christians of all denominations, that there are comparatively but few who have thought on the subject of the lawfulness of war, or the limits which ought to be prescribed to it. A time of peace is a

* See Letter XIII. in "An Authentic Narrative, communicated in a Series of Letters to the Rev. Mr. (now Dr.) Haweis;" originally published in the year 1764.

time when we are best qualified to examine it with calmness and deliberation; let us then diligently apply ourselves to the investigation, recollecting, that we are required to govern our minds and spirits, as well as our conduct, by the revealed will of God; and that we are not, on this point, any more than others, allowed to become conformed to the world.

Your correspondent contemplates the "Holy Alliance" with rapture; he seems to feel a sure and certain hope that the monarchs who entered into it will introduce the happy æra, so long predicted, so earnestly desired. I cannot contemplate it with such entire satisfaction, or such unshaken confidence.

Signing such a paper in the hour of victory, when the mind was in a state of self-complacency, and no opposition expected, appears to me to afford but little security for the future pacific conduct of those monarchs. If circumstances arise that irritate the temper, inflame the passions, or present temptations of advantage, I fear it will only prove a record of good intentions. Does it amount to much more than a resolution to be virtuous, made in the absence of temptation? and, alas! who that knows the world, who that has studied the human character, can place much reliance on such resolutions. Allow me to ask, has no subsequent fact occasioned any misgiving of heart? are all the treaties since entered into by these monarchs, remarkably distinguished by a spirit of equity and moderation? does the boasted glory of the "Holy Alliance" remain still untarnished? or may we not learn from subsequent events, to depend rather on the patient and persevering efforts of the friends of peace, than on the hasty and exultant resolutions of princes?

I should rejoice to see the attention of Christians, of all denominations, excited to this subject, and to see them co-operate in the abolition of war, as they did in the abolition of the Slave Trade; but I fear the present Society will not be able, from its plan, to unite all the friends of peace: I cannot therefore help wishing to see a society formed with the same object, (to promote permanent and universal peace;) but who could conscientiously seek the promotion of that object by the publication of pamphlets, tending to prove the unlawfulness of all war which is not strictly defensive, or intended, like the attack on Algiers, to recover those who have been unlawfully taken captives.

Many who disapprove of the plan of the Peace Society, but who are equally desirous of attaining the object, could, and I have no doubt would take an active part in such a society. The name of Peace Society is pre-occupied; but might not the same idea be conveyed in other words? might it not be designated A SOCIETY FOR THE ABOLITION OF WAR? I do not wish to see any society formed that should be a rival to that which already exists, but one that might become a coadjutor; and if both societies endeavour to promote the cause of peace, in the spirit of peace, as there can be no doubt they would, the temperate and friendly discussion that would take place, as to the principles on which war ought to be opposed, would do honour to the Christian character, and elicit truth.

I am, Sir,
Your constant Reader,
C. M. W. L.

April 6, 1818.

ON THE

HONOUR DUE TO PARENTS.

ALL the relative duties are highly important; when properly discharged they promote the happiness of society, and redound to the glory of God. Were I to draw a scale of these duties, assigning to each its proportionate share of importance, it is probable I should place at the head of that scale the duties of husbands and wives. As the matrimonial connection is the most intimate, so the duties which it involves are the most deeply interesting. Let those who are conscientiously desirous of doing the will of God, in this relation, read frequently, among other passages, the two following, 1 Pet. iii. 1—7, and Ephes. v. 22—33.

If the first stroke upon the scale be appropriated to the duties of husbands and wives, the second should express the duties of parents and children. O that parents would duly consider the task they have to fulfil, and endeavour, in an humble dependance upon the grace of God, to be found faithful to their trust!

The following thoughts are addressed to children and young people:—"Honour thy father and thy mother!" What does this honour imply?

1. If you honour your father and mother you will affectionately love them. The best thing you possess is your heart; and you must honour your parents by giving them your hearts. One of the very darkest features of paganism is mentioned by the apostle; "Without natural affection." Where parental feeling will allow the mother to expose her infant to be eaten up by ants, and the father to cast his son into the river to be devoured by alligators, it is not to be expected that much filial regard should be cherished. But the youths of Britain are blessed with parents who cherish towards them the kindest feelings, and it is but right that their parents in nature should enjoy the warmest affections of their hearts.

2. If you honour your father and mother you will cheerfully obey them. Affection does not necessarily nor even generally imply obedience. There may be very strong affection between brothers, sisters, relatives, and friends; but as no superiority and subordination are implied, no obedience can be required or yielded. It is very different with respect to your parents; the relation of a child to his parent involves the authority of the latter. The wisdom which is supposed to accompany years entitles a parent to respect; besides, he is placed, by Divine appointment, at the head of his family. And if order and happiness are to reside in the family, his will must be obeyed. The command of the sacred scripture is binding, "Children obey your parents in all things, for this is fit."

And this obedience should be willing and cheerful. A wise parent will insist upon the compliance of his children, so far as the outward act is concerned; but this, on your part, may be a conformity arising merely from fear and compulsion, while the heart is altogether disobedient. Your parents, in this case, may do themselves credit, while they are aiming at your real good; but you do them no credit; you render them no honour, while you decline cheerfully to obey them.—There is only one exception to this general rule, which I hope is not of frequent occurrence, *viz.* when the commands of a parent

interfere with the commands of God. It may, indeed, happen, that the parental authority should enjoin practices prohibited by the scriptures, or prohibit a conscientious attention to the revealed will of God; in that case, the path of duty is plain; it is better to obey God than man; but, even then, care should be taken to make it manifest, that disobedience is the result of a pious and humble regard to the command of the MOST HIGH.

3. If you honour your father and mother, you will treat them, when you are grown up into life, with deference and respect.

In the earliest years of a child, his ignorance is such, that he must necessarily admit, in the most unqualified manner, the opinions of his preceptor; but as the intellect begins to develope itself, and this child thinks for himself, it will sometimes happen, that his views will not correspond with the sentiments of his parents. When this happens to be the case, the youth should express his opinions with great modesty and diffidence. Nothing can be more indecorous and unlovely than that collision which one is sometimes compelled to witness in families, when a youth contends with warmth and asperity against the opinions of an aged and venerable parent.

There is another way in which the feelings of a parent may be severely tried, while the sensibilities of the child may be blasted in the estimation of all observers; it is this:—A kind and indulgent parent, who has not himself had a liberal education, is very anxious to give one to his child. He toils with incessant labour; he denies himself many of the comforts of life, on purpose to afford every opportunity of improvement to his beloved offspring. In process of time, this young person acquires considerable information; but, alas! you see him assume airs of superiority in the presence of his father, and criticise his ungrammatical expressions, and thus expose the very parent whose kindness and good sense gave the unworthy child all his advantages. If you feel as you ought, you will, on all occasions, treat with respect both the opinions and feelings of those whom you are commanded to honour.

4. If you honour your father and mother you will minister to their relief in old age, should that be necessary—and Providence has furnished you with the means.

Solomon says, "Honour the Lord with thy substance:" *i. e.* consecrate it to the Lord. So you may be called to honour your parents by supporting them during the infirmities of affliction and old age.

Where can you see a more grateful spectacle than an old man or woman in the house of a child, treated with every mark of respect, and being nourished and cherished as its necessities and infirmities may require?

Contrast with this, a son or daughter living in ease and competence, if not in affluence, but suffering an aged father or mother to subsist upon the scanty pittance of a workhouse allowance, or upon the bounty of Christian charity. The latter is as reproachful to the child as the first is honourable.

The duty which is thus set before you, is a most reasonable one.—Suffer me to remind you:

1. That it is the *command* of God. No obligation can be so high as this: it is the will of God.

Attention should be paid to the place which this command occupies. It is one of the commands of the decalogue. Many commands were delivered to the Jews in the wilderness, but there were ten commands written upon two slabs of stone, with the intention, doubtless, of giving them a decided pre-eminence. This command is one of the ten; and it is the first precept in the second table, as if to intimate that it is the most important of those duties which one creature owes to another.

And you will observe, that this command has a promise annexed to it, "That thy days may be long upon the land which the Lord thy God giveth thee." It is the first commandment with promise.—Though this promise belonged exclusively to the Jews, who had an inheritance in Canaan, yet it shews the respect which God has to the individual who obeys the command.

On the other hand, the displeasure of God is very strongly expressed against the child who is disobedient to his parents.—See Prov. xxx. 17, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."—And also, Deut. xxi. 18, "If a man had a stubborn and rebellious son, his parents were to make the case known to the elders of the city, and he was to be stoned with stones till he died."

2. It is the expression of filial gratitude.

Children form very inadequate ideas of the obligations under which they are to their parents. Who watched over your infant hours, and paid you a thousand attentions, by night and by day, without which you would have perished? Your parents. Who toiled, and laboured, and exerted themselves amidst the difficulties of life, to procure you bread to eat, and raiment to wear, when you thought but little whence they came? Your parents. Who watched the first dawnings of reason, and the first exercise of the affections, and, through a series of years, endeavoured to cultivate and mould your intellect, and your heart for virtue, and piety, and happiness? Your parents. Who feel continued solicitudes for your reputation, your success in business, and honourable connections in life? Your parents. Who are abridging themselves of many personal indulgencies, in order to leave you a portion, when they shall have gone the way of the whole earth, and are numbered with the dead? Your parents. Who have made a constant practice of bearing you on their hearts, and pleading for you at a throne of grace, perhaps when you had no disposition to plead for yourselves, and might be in circumstances of great danger? Your parents. And shall all this kindness (and the half has not been told,) be overlooked? Then, indeed, must your heart be a stranger to gratitude.

"And can I ever cease to be
Affectionate and kind to thee,
Who wast so very kind to me.
MY PARENT."

"Ah! no; the thought I cannot bear!" is the reply of every ingenuous and affectionate youth.

3. The feeling of respect and honour to parents, is very nearly allied to the best feelings of a useful citizen and a pious Christian.

That relation which a child is first capable of understanding, is the relation between a child and his parent. And probably the whole of a child's virtue, in his youngest years, consists in the love

and obedience which he renders to his father and mother. But as he grows older, there are other relations and duties, which he is capable of understanding and practising. Such are the relations in which he stands, to the town and country in which he lives, and to the blessed God, his Creator and Preserver, and the duties that flow from them. Now, if you see a person who has not been used to honour his father and his mother, you need feel no surprise, that he should be disobedient to the laws of his country, and the commands of his God, because his feelings are not disciplined to subjection and respect to superiors. It is in the natural course of things, that the young person who is so perverse and ungrateful as to disobey his parents, should become a turbulent disorderly member of civil society, and an atheistical impugner of the revealed will and authority of heaven. If you wish to be among the virtuous and the pious, remember that you begin early, and at home, under the parental roof.

4. Finally, it will be proper to remind you of the retributive justice of heaven.

Let the young remember, while they are grieving the hearts of their pious and affectionate parents, by their dissipated, gay, and disobedient conduct, that there is an eye constantly observant of their conduct, and a hand that writes down all their faults. Your sin is not so much against your parents as against God; and he will recompense you. "With what measure you mete, it shall me measured to you again." The time may come when you will find yourself at the head of a disobedient family, which will ruin your peace, and bring your grey hairs with sorrow to the grave. You will then read your sin in your punishment. But if you have been dutiful and kind, in your youth, you may be blessed with a peaceful and affectionate family, which will witness your happy exit from life, like a shock of corn fully ripe. But should it not please God to visit you signally in this life, there is a day of judgment, and a future state, when all your deeds shall meet with a just recompense of reward. It will be well, if each individual looks into his own heart, and enquires whether he has been guilty of violating this holy command. And, alas! how many are there, who must plead guilty to a very alarming degree. Think not, my young friend, that it is a small sin, of which you have been guilty, by disregarding your parents. Perhaps conscience has not done its duty. You may even flatter yourself, that, because you are not dishonest, nor profane, nor addicted to some of the grosser vices, that your character stands fair in the sight of God and man. But, consider for a moment! Has not the heart of a beloved parent, who could even die for your welfare, been wrung with anguish, when you have been plunging into the midst of temptation, amidst the gaities of the theatre, or other places of carnal amusement and dissipation! And this, in opposition to wishes, most affectionately and strongly expressed. Can it be a little sin thus to violate the laws of heaven, in opposition to the very dictates of nature herself?—Surely, nothing but the precious blood of atonement can wash away your guilty stains; to that precious fountain may you apply, that you may be pardoned, and purified as a peculiar people, who shall be zealous of good works. T. M.

Juvenile Department.

HISTORICAL ESSAYS.

No. IX.

On the Corruption of Christianity in Britain, during the latter part of the Reign of Henry the Second. A. D. 1170—1189.

The mere narration of the insolence and ambition of Thomas à Becket rouses the indignation of the impartial reader, and, as he proceeds through his history, he feels himself prepared to welcome any means that may rid the country of so great a curse. While he would not attempt to justify this feeling, he ceases to wonder that Henry, so much more interested, and in an age far less enlightened, unguardedly gave vent to his feelings in the language of complaint, or that four persons so readily hastened to remove the cause of his sorrow; for it evidently required a self-control, that the unassisted human mind, depraved as it is, is unwilling to command, to endure such base ingratitude and wanton arrogance.

It serves greatly to illustrate the force of that superstition in which the inhabitants of this country were then miserably sunk; that this proud prelate could, amid such monstrous proceedings, preserve, and even increase, his popularity, although so able, and, compared with sovereigns of the age, so excellent a prince occupied the throne —a popularity, the effects of which outlived the object of its regard, and when it could no longer gratify its fallen victim, was transferred to his very tomb.

To make the best use of Becket's untimely end was the only policy Rome could now adopt. An archbishop, of such remarkable zeal and supposed sanctity, slaughtered before the altar, in the very exercise of his devotions, was a most extraordinary and unjustifiable event, which could scarcely be better improved than by enrolling his name among the most distinguished saints and martyrs. Martyrdom has ever been considered the greatest mark of heroism and proof of sincerity, and therefore has not failed to excite the attention and rouse the passions of mankind; and their imaginary elevation to the saintly rank, next to the deification of the ancients, produced the most powerful effects, not only in exciting and preserving emulation among those who aspired to distinction, but in securing the abject attention of their devotees; for, in their estimation, it was not merely an honour that was thus conferred, but real influence and importance in the heavenly state; hence, gifts were continually presented, and prayers offered, to the distinguished saints of their calendar, to secure their mediation and intercession with an offended God, which greatly tended to enrich the clerical order, who took care to employ these pious gifts to their own advantage.

As we become acquainted with the history of popery, how evident it is, that it has been a progressive system of error, originating in want of attachment to the holy scriptures, and consequent departure from their simple directions; and, therefore, how such considerations should endear to the inquiring youth Divine revelation, and lead him to a diligent perusal of its contents, with an earnest invocation of the enlightening influences of the Holy Spirit, and a humble dependance on his essential aid: then will he learn to distinguish between the exemplary sufferings of the Christian martyr, and the natural consequences of a life of insatiable ambition; then will he readily contrast the character of the humble saint, who, though he may be an apostle, counts himself less than the least of all saints, and

the chief of sinners, with that of the individual, whose pride feasts on the rebellious greetings of a mob and the servile offices of a king.

Whatever Henry might have blamably uttered in the moment of passion, it was evidently that which his judgment did not afterwards approve, while his promptitude in dispatching a messenger to prevent the execution of the murderers' threats, showed that he did not seek such a deliverance; his conduct, also, on the report of the tragical event proved how sensible he was of the outrage, and how he dreaded its consequences. He withdrew from all intercourse with his attendants, and refused sustenance for three days, till the courtiers, lest he should expire in so obstinate a solitude, ventured to interrupt his retirement, and use every art and argument for the preservation of his health, the restoration of his cheerfulness, and the elusion of those consequences that were dreaded from the powerful resentment of Rome. Messengers were speedily dispatched thither to endeavour to convince the pope of Henry's innocence, and to assuage his anger, who were to proceed with all possible haste, for Easter was approaching, and the Thursday before its approach, was the time when his *holiness*, in defiance of the heavenly precepts of that gospel, of which he professed himself the supreme ambassador, published his maledictions against his enemies. This embassy succeeded, for instead of Henry's being individually cursed, and his kingdom placed under an interdict, the anathemas were uttered generally on all that were concerned in the murder, which rendered them very harmless. Two cardinals were afterwards appointed to investigate the matter, and they were to proceed to Normandy for the purpose.

While these formal proceedings were transpiring, the clergy were indefatigable in extolling the merits and extraordinary sufferings of the lamented prelate, the virtues of whose reliques were declared to effect the most singular miracles. He was canonized by pope Alexander two years after his death, a jubilee was appointed for the celebration of his excellencies, and his remains removed to a most superb depository, enriched with presents from all parts of Europe; and it was estimated, that a 100,000 deluded pilgrims toiled to Canterbury in one year, to pay their devotions at his tomb, and secure his good offices in their behalf in heaven.

About this period, (A. D. 1171,) the first sufferings for heresy are said to have been witnessed in this country. Several persons, under the direction of one Gerard, came over from Germany to propagate their opinions; and although but one poor female embraced their sentiments, the clergy took the alarm, and through their influence, they were burned on their foreheads and whipped through the streets. They manifested no reluctance to suffer for their tenets, but sang as they passed along, "Blessed are ye when men shall hate you," &c. Their tormentors, not content with this cruelty, drove them from society, and thus friendless and destitute of food or proper clothing, the miserable objects did not long survive. Their peculiar sentiments are but imperfectly known.

Happily for Henry his ability and address procured a much more speedy termination to the dreadful affair of Becket's destruction than could have been expected; and having, therefore, some respite from civil anxieties, his ambition prompted him to think seriously of invading Ireland, the conquest of which he had long meditated. But to find any thing like an equitable or plausible pretext for so doing, was not so easy. However, as the popes of late had maintained that the disposal of kingdoms belonged to them, the best plea that the king could devise was to sanction this power, and endeavour to avail himself of it in the form of a recommendation. This he obtained in 1156, while Adrian presided at Rome, the only Englishman who ever filled the papal chair. As Henry had, at this early period of his reign, scarcely manifested his hostility to ecclesiastical tyranny, he was compli-

mented in Adrian's bull as a prince that had ever manifested solicitude for the enlargement of the church on earth, and for the increase of the saints in heaven: his projected invasion was, therefore, ascribed to the same pious designs, and he was exhorted to invade the country in order to extirpate the wickedness of its inhabitants, and cause them to pay annually, from every house, a penny to the holy see. But how little this prince was influenced by such motives appeared from his tardiness in accomplishing his purpose; for it was not till 1172, after an invitation from an Irish chief, who was a sufferer in a civil commotion, that he gave leave to some of his subjects to commence the hostile visit, following himself at a convenient season.

He was, however, soon obliged to return, for the two legates appointed to investigate the murder of Becket, had arrived in Normandy, and, tired of waiting for the king, they threatened serious consequences if he did not at once repair to them. On his arrival, they proposed to him the most extravagant terms, as a sort of atonement, to which he indignantly objected, and, knowing that time had now weakened the impressions of horror which at first occupied the minds of his subjects, he talked of proceeding again to Ireland, in defiance of their menaces. As policy was equally the motive of these delegates, finding that so long delay had rendered the spiritual weapons less formidable, they soon lowered their demands, and Henry, according to the conditions at length agreed on, swore before the reliques of the saints, that far from wishing the death of the celebrated prelate, he was greatly grieved at receiving the intelligence of it, but, as the ebullitions of passion might have been the occasion of it, he would pardon all Becket's exiled adherents, allow their return, and restore to them their livings; he would reinstate the see of Canterbury in its former privileges; he would pay the templars for the maintenance of 200 knights for a year in the holy land; that he would himself take the cross on the following Christmas, and serve three years against the infidels, if the pope desired it; that he would not enforce the observance of those customs which were derogatory to the clerical privileges that he had introduced; nor would he obstruct appeals to Rome in ecclesiastical matters, but merely require security from such of the clergy as left the kingdom for that purpose, that they would attempt nothing against his rights. The king, in return, received absolution from the legates, and the confirmation of Adrian's bull authorizing and recommending the invasion of Ireland.

Henry having thus extricated himself from a situation so delicate and perilous, was regarded as one of the greatest monarchs of his day; but, as if to remind him and those who beheld his greatness, of the unwelcome truth, that "man is born to trouble as the sparks fly upward," he had now to experience trials of a different, but not of a less painful nature. A parent has a much stronger claim to the gratitude of his children than they are often willing to admit, and as this prince had proved himself a fond and indulgent father, he seemed to have stronger claims to their dutiful returns; instead of which, he had not only to feel "how sharper than a serpent's tooth it is to have a thankless child," but to see his sons rebelling against him. Young Henry, at the instigation of his father-in-law, the king of France, demanded the dutchy of Normandy, while Geoffrey and Richard, by the advice of their mother, claimed present possession of the territories appointed them at their father's death. The afflicted father, contrary to his real interest, that he might adopt the most lenient measures, applied to the pope to interpose his authority, and reduce to obedience his undutiful children, and their cruel advisers, who, pleased with so meritorious a cause of interference, issued his bulls accordingly; but the king had the mortification to witness the gross hypocrisy of the priests, who were quite indifferent to enforcing punishments where their own interest was so little con-

cerned; and he was obliged, after all, to have recourse to arms. His enemies, considering his continental dominions most vulnerable, commenced their hostilities on the frontiers of Normandy, but, repairing to the points of attack, he soon dispersed his foes. In the mean time, the turbulent barons, tired of his strict discipline, promoted disorder at home; to which the king of Scotland contributed by making inroads in the north with 20,000 men. Henry, therefore, found his presence necessary in England, and that he might avail himself of every circumstance that could contribute to his success, he determined to turn their superstition to account, by gratifying it. After landing at Southampton, he repaired immediately to Becket's shrine. He dismounted on coming within sight of Canterbury church, and proceeded to it barefoot, he prostrated himself before the tomb, which he continued to watch for a day and night; nor did this degradation suffice, he actually unclothed himself and presented his naked shoulders to the discipline of a chapter of monks, who successively inflicted stripes with a scourge which he had previously given to each of them. The following day he received absolution, which, as it had been before granted, one should have expected it would have been needless to repeat, especially as they deemed the sovereign pontiff infallible. Intelligence was speedily received that the invading Scots were completely defeated, which, as it was said to have happened on the day of his absolution, could not be regarded otherwise than as a most conspicuous sign of the favour the king had procured with the saint and with heaven: nor was he at all displeased with the compliment, but often seemed to pride himself in the supposed friendship of the deceased.

Most strange and inconsistent were the laws that now regulated the conduct of the clergy and the laity towards each other, such indeed as would be disgraceful to any state that professed the least regard to christianity. A clergyman guilty of murder was merely degraded; and the murderer of a priest, only incurred excommunication and censure, and for so monstrous a crime he could atone by penance: hence, notwithstanding all the anathemas of the pope, and the humiliation of the king, the actual murderers of Becket remained unmolested; and it was not till they found themselves shunned by their neighbours as excommunicated persons, that they thought of a visit to Rome to submit themselves to the pope and to perform the penance he might impose on them: having observed these ceremonies, they returned to their country, and enjoyed the good-will of all who surrounded them.

The commotions of Henry's reign, arising from the undutiful behaviour of his children and the jealousy and envy of foreign princes, were the causes of the infelicity of his latter years, prevented him from entering warmly into a crusade, to which he was much inclined, and indeed accelerated his death; for the continued rebellious conduct of Richard, after the death of young Henry, so greatly affected the king, that it threw him into a fever of which he died, on the 6th of July, 1189.

The review of ecclesiastical tyranny, the worst, because the most awful kind of tyranny, should lead us to dwell thankfully on our distinguished privileges, and to exert our warmest zeal for the instruction of those benighted countries, that still groan under the yoke of papal superstition, which, however controlled by power, or modified by circumstances, is the same yoke still, and especially should it lead us to employ our every talent for the improvement of that neglected country Ireland, which has such strong claims to our regards. Is it true that our forefathers introduced this enslaving superstition there, and has its baneful effects continued to delude our brethren, its inhabitants, until now? Justice then demands that we now do our utmost to give them those advantages that we have long possessed. Happily, societies formed for this glorious purpose now invite even youthful co-operation.

H. S. A.

Obituary.

REV. JAMES WILLIAMS.

On the 22d of January, 1818, died the Rev. James Williams, for nearly twenty years pastor of the Baptist Church at Kingstanley, in Gloucestershire. He was born in the year 1759, at Moulton, in Glamorganshire. He was brought up by his parents in the fear of God; and their instructions, in connection with the means of grace, with which he was blessed from his infancy, terminated under the divine influence of the Holy Spirit, in his real conversion to God. In the 18th year of his age, he gave himself, like the primitive believers, to the Lord, and to his church, by a public profession, and was baptized by the Rev. David Jones, of Pontypool, in the river Lay, near Perstone-bridge. Feeling his mind powerfully inclining him to the ministry of the word, he evidently wished to consecrate himself to the work of the Lord, and with this view, with previous deliberation, and the advice of a number of his religious friends, whose opinion he consulted, he preached his first sermon at Lantridid, to a pretty numerous congregation of poor people, from Matt. xxiv. 14, "And this gospel of the kingdom shall be preached in all the world for a testimony unto all nations; and then shall the end come."

In 1781 he was received into the Academy at Bristol, where he pursued his academical studies with avidity and exemplary steadiness, under the late Dr. Evans and J. Newton, till May 1785, at which time he removed to Ross, in Herefordshire, and having accepted the unanimous call of the church at Ryford, he was ordained on the 14th of September, in the same year. The Rev. Dr. Evans gave the charge, and his most intimate friend, the Rev. Benjamin Francis, late of Horsely, in Gloucestershire, preached to the people. It pleased the Lord of the harvest to bless his labours at home, and also in many dark corners in the surrounding country, where he endeavoured to introduce the "gospel of the kingdom," namely, the Lays, on the banks of Wye, Goodridge, Walford, Wilton, Bayley, the steel works, and numerous other places.

It was his felicity to meet with a partner in life, exemplary for piety and affection, who still lives to mourn his loss, together with six children, which providence had left him out of a family of ten, who testify of him, that he possessed, in an eminent degree, the heart of an amiable and affectionate husband, father, and friend. We may here notice, that the Rev. W. Bradley, whose obituary appeared in the Magazine for March last, was baptized by him, and he also officiated at his ordination at Coleford.

He continued at Ryford till the close of 1800, when he removed to Kingstanley; and although it was a great trial to him to leave his friends at Ryford, yet he had no wish nearer his heart than the advancement of the Redeemer's kingdom, and therefore counted all things but dross that he might follow the leadings of his Divine hand. It was his regular custom for some time previous to the removal of his family, to walk from Ross to Stanley, a distance of twenty-three miles, on the Saturday, and return on the Monday.

The church at Kingstanley consisted of only four members when Mr. W. took the charge thereof, since which period about one hundred have been added.

Although he laboured under great difficulties here, still the hand of the Lord was with him, and he received strength equal to his day.—He laboured much in the surrounding villages, preaching alternately on

sabbath and week-day evenings, at Slimbridge, Cowley, Avening, Pitchcombe, Hampton, Stonehouse, Nympsfield, &c. &c. He studied much, and always thought it his duty to ponder in private before he appeared in the pulpit, and to seek aid of Him, whose messenger he was. He had the happiness to baptize three of his own children during his ministry at Kingstanley.

He lost two by death in their infancy. His eldest son, who was designed for a Missionary to India, and a daughter, died happy in the Lord. Although these providences were very trying, and very keenly felt, yet they were but light compared to what he latterly was called to pass through amongst some of his own people: but "he now rests from his labours;" and the days of his mourning are ended.

He had not been hindered from preaching but three sabbaths by illness, since his ordination. The sabbath before he died, he complained of being poorly, and after he had left home, on his way to the Meeting-house, he was taken so ill with violent spasms about his heart, that he was necessitated to return home, he could but just reach the middle of the room, when he fell down quite exhausted, exclaiming at the same time, "I think my work is done." In the afternoon he seemed better, and was desirous of preaching, but Mrs. W. did not deem it prudent—medical aid was resorted to, and he did not seem much worse till the Wednesday evening he died. He had attended his school the same day, and continued in his study till about ten o'clock in the evening.—He appeared to have been writing a sermon, which he had some time before preached from 2 Tim. iv. 6, 7, and 8th verses, "For I am now ready to be offered, I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness," &c. &c. He laid down his pen for the last time at the conclusion of the following passage: "Then shall the souls and bodies of the righteous be raised in the likeness of the glorious body of the Son of God, and shall receive the kingdom prepared for them from before the foundation of the world"———— As he seemed to be worse, Mrs. W. was desirous of calling in some person to sit up with him, not however apprehending any immediate danger. He went to prayer with his family, and retired to bed soon after, but seemed to be still worse. He asked for some of his medicine, and after he had taken it, said, "I am better now." He soon after said, "'tis death! 'tis death! do not distress yourselves, it is all well. I think I cannot live through another spasm of pain;" in a short time after he breathed his last, in the 59th year of his age.

"The time was come for him to rest
Beneath the peaceful clod;
And happier still the time more blest
For him to dwell with God."

The mournful event was improved on the following sabbath by the Rev. Mr. Hawkins, of Eastcombs, from Rev. xiv. 13, "Blessed are the dead which die in the Lord," &c.

MR. THOMAS BOSWORTH.

On the 17th of February last, died Mr. Thomas Bosworth, aged 25 years, who was appointed, by the British and Foreign School Society, to establish the British System of Education at Port au Prince, in consequence of the invitation of the president, Petion.

He arrived there in July last, and directions were given to prepare a school for him on a large scale, with every reasonable hope of success. In the mean time, through the kindness of the Methodist Missionaries, he opened the first school on this system at Port au Prince, in the Meeting-house used by that Society. After having once recovered from fever, he was again seized with intermittent fever just as he was appearing to prosper in the object of his Mission. How inscrutable are the ways of Providence! On the side of Christophe, the plan succeeds and prospers so that five schools were established, when the last ac-

counts were forwarded, and ten more were in preparation: while, on Petion's side, the first Teacher is carried off just at the commencement of his labours.

Mr. Bosworth belonged to the Baptist Denomination, and was a truly pious man, and animated with sincere and modest zeal to promote the moral and religious improvement of mankind. He was well known in Boston, Lincolnshire; from his exertions during several years in that town, where he was master of the British Free School. His attention to the children was such, that a great number of them accompanied him upwards of a mile from the place, to take their last leave of a Teacher, whom they regarded with parental affection, and they parted with tears on both sides. The Sunday Schools in that neighbourhood were peculiarly the object of his care, and if we are not misinformed, several of them owe their origin and success, in a great measure, to his zealous and active exertions. The Committee of the School under his care, well knew the value of such a man; and it is but justice to them to notice, that they would not have been prevailed upon to relinquish such a Teacher, on any other ground, than to extend the usefulness of a person, who, in the opinion of all who knew him, was eminently qualified.

He lived under the influence of Christian principles, and his latter end was peace. After labouring under severe affliction 27 days, he finished his course; and although his residence at Port au Prince was for a few months only, yet so justly were his talents estimated, that several Englishmen, a crowd of natives, consisting of his scholars and their parents, with a great number of the Methodist congregation, followed him to the grave. The ceremony was performed in French by one of the Methodist Missionaries, who say—"The natives have honoured his memory, and done credit to their own feelings. He has fallen in a good cause, amidst his generous efforts to ameliorate the situation of his wretched fellow-creatures."

The British system has extended so greatly on the side of king Henry, that it bids fair in a few years to be generally adopted. The king has given this plan so decided a preference, that the first Teacher on the National or Madras plan, who went there, was directed to study the British System, under Mr. Gulliver, before he was employed. — We should not have thought it necessary to notice this circumstance, had not some of the daily papers, and the Christian Observer, after them, represented the Schools under Christophe to be national. The truth is, that Christophe calls them *National Lancastrian*, and has adopted the *lessons and form of teaching* used by the British and Foreign School Society. But what is of far more consequence, he has adopted the fundamental principle of that Society, *viz.* "That no religious creed, or catechism, shall be insisted upon, as the condition of admitting children into the schools."

J. M.

MRS. MARY EASON.

On Saturday, Dec. 20, 1817, died, in the 23d year of her age, Mary, the wife of Mr. George Eason, Glover, of Yeovil, and daughter of Mr. William Tooks, Bradford, Dorset. Although she had been accustomed to hear the gospel from her childhood, yet, like too many others, she paid but little attention to the great concerns of her soul, until about six years prior to her death, when it pleased the Lord to awaken in her mind a serious enquiry about them. First, by an alarming dream, and afterwards by a sermon at the Half-way-house Meeting; in consequence of which, she felt great terrors of conscience for some time, but to her inexpressible joy, the Lord was pleased to set her soul at liberty, under a sermon delivered by the same minister, from 1 John, iii. 2; and she was enabled to rejoice in a sense of pardon, through the blood of the Lamb. After this evident change of heart, her conduct was very exemplary, and her

attendance on religious ordinances regular and very serious. About five years after this, she was concerned to join the people of God at his table. She was proposed and gladly received by the members of the church under the pastoral care of the Rev. J. Vickery, whose ministry had been so peculiarly blessed to her, each member hoping she would prove a lasting blessing to the society. But, alas, how fading are all earthly enjoyments!

She formed a very suitable and pleasing matrimonial connexion on the 25th of last June, but, before six months were expired, that connexion was dissolved by death! How uncertain is the continuance of sublunary bliss!

An inflammation in the stomach terminated her mortal existence. At first the disease did not awaken in the minds of her friends any serious apprehensions of danger, but each of her few remaining days, raised their suspicions that death was near, and so it proved.

As the gospel administered the best consolation in life, from the same delightful source she derived divine support in the prospect of death, for she was truly apprehensive of her speedy dissolution, and spoke of it with unusual pleasure. She addressed herself to her medical attendant with great earnestness, and said: "Sir, remember that you must die as well as I." To her sister; "Remember your Creator in the days of your youth." To her nurse, and another friend who was present; "You must, you must be born again." To her aunt;

"'A few more rolling suns, at most,
Will land you on fair Canaan's coast.'

Tell my mother not to grieve for me, but to grieve for herself." And in the near prospect of death, in a soft whisper, she earnestly repeated: "Why, why are thy chariot wheels so long in coming?" yet, at one time, the enemy of souls assaulted her, which made her cry mightily to the Lord, that she might not be distressed by him, and confessed herself a sinful, hell-deserving creature, but added, "Christ is such a Saviour as suits me."

A little before her death, as though she had been on the borders of the celestial world, she sung, in a loud voice and with great joy, with hands lifted towards heaven:

"There shall I see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in."

"How vain are all things here below,
How false, and yet how fair!"—

And then, as though she peculiarly disrelished all earthly enjoyments, exclaimed:

"No, not a drop of real joy,
Without thy presence, Lord."

After which, she gently fell asleep in Jesus; may every reader of this memoir enjoy the same blessedness!

Review.

The Letter and Spirit of Christian Divinity; or, Fifty-two Lectures on a connected Course of Evangelical Subjects; by the Rev. Charles Dewhirst, in 2 vols. 1816. Conder.

These lectures (the first vol. of which only we have seen,) commences with a Dedication to the late Dr. Simpson, as a testimony of the author's obligation for the judicious instructions, and parental kindness, which he received under his tuition; and of his sincere veneration, as a most distinguished friend, and an able advocate of evangelical truth. The lectures in this volume are twenty-six in number. On the Being of God—On the Authenticity of the Holy Scriptures—On the Importance of the Holy

Scriptures—On the Creation of the Universe—On the primæval State of Man—On the Origin and Effects of Moral Evil—On the Universal Dominion of God—On the Providence of God—On Divine Worship—On the Moral Law—On the Human Understanding—On the Human Will—On the Human Conscience—On the Human Affections—On the Deep Things of God—On the Divinity of Christ—On the Atonement—On the Resurrection of Christ—On the Intercession of Christ—On the Kingdom of Christ—On Redemption—On Salvation—On the Gospel—On the Holy Spirit—On Divine Influence—On Regeneration.

The statements of the different important subjects are concise and perspicuous; the arrangements correct and judicious; the doctrine in a truly evangelical strain, and the applications very warm and impressive, highly adapted to awaken attention, and interest the heart.

The Church her own Enemy. Letters to a Friend on the late Attack of the Arch-Deacon of Bath, upon the Church Missionary Society, proving that his Protest is identified with the late Episcopal Charges and Clerical Pamphlets against the Bible Society, and demonstrating the Existence of a Confederacy against the Friends of vital Religion, on the Part of certain of its professed Supporters. By a Member of the Church of England. 1818. Black and Son, &c.

The Church Missionary and Bible Societies, as well as all serious Christians and evangelical ministers, have found an able and zealous advocate in the author of these judicious and spirited letters. He considers that the late attack of the Arch-Deacon of Bath is to be regarded as one part of a system which has long been in silent operation; as the first of a series of other offensive acts of the same nature, provided the sense of the nation be not unequivocally shewn against such interference. The first Letter examines the character of the opposition offered by Arch-Deacon Thomas to a Bishop of that church. In the second Letter, he shews the connection of the opposition to the Church Missionary Society with that to the Bible Society, as being alike the cause of God, and, as such, obnoxious to the worldly and profane, whether in or out of the Church of England. In Letter III. he notices the inutility of providing more *churches*, while the appointment of persons, duly qualified to officiate in them, is disregarded. Letter IV. takes notice of the strong movement against the Bible Society, by the Soidisant Orthodox Divines in Ireland. Letter V. discusses the inconsistency of members of the Church of England opposing a Church Missionary Society. Letter VI. examines the principles from which the Bible Society has been opposed, and shews them to be the same as those to the Missionary Society. Letter VII. is on the disposition of certain members of the Society for promoting Christian Knowledge, to regard that Society as the representative and organ of the whole Church of England. Let-VIII. on the dangerous consequences to the interest of religion arising from the connection between the Church and the State. Letter IX. shews the deteriorating secularity of the Church of England, in consequence of her alliance with the Temporal State.

Having given our readers the above hints of the substance of these serious and sensible letters, we must content ourselves with only one short quotation, which comprehends, in a solemn and appropriate advice, the design of the whole.—

"Let not our ecclesiastical or temporal rulers be deceived—the light which has been diffused through this country, mainly by the instrumentality of those very Societies which excite the scorn and hatred of a worldly clergy, is of such a nature, that any attempts to extinguish it, which may be of a more decided character than we have already witnessed, are only likely to recoil with an overwhelming reaction on their author."

Two Letters to the Rev. Dr. Chalmers, on his Proposal for increasing the Number of Churches in Glasgow, by an Observer. Ogles, &c.

THESE letters were evidently written by a person zealous in the cause of *dissent*; one who well understands the subject, and who advances arguments, against the *establishment* of religion by civil authority, which will not be easily refuted.

In the first letter, the writer considers, and, we think, satisfactorily answers, Dr. Chalmers' arguments in favour of national churches; and points out, in a convincing manner, the evils which necessarily attach to the system. In the second letter, leaving all inquiries respecting its probable advantages or disadvantages, he proposes to refer directly to the Word of God, with a view clearly to discover the will of the Great Author of Christianity on the important subject. We shall give the reader a short specimen of the style of this writer, from the summing up of his arguments, page 35.

"Such, Sir, are my reasons for disapproving of national establishments. They are not only an unauthorized innovation in the kingdom of Christ, but we are expressly guarded against the principle on which they are founded, by the reproofs given to the first churches, when they presumed to deviate from the apostolic traditions, and to confound the institutions of the spiritual kingdom of Christ with the government of *Israel after the flesh*. In point of fact, national churches have also been the means of establishing and perpetuating the power of the man of sin; and although the progress of knowledge, and the happy civil constitution of this country, render them less pernicious, they are still productive of many evils; they prevent unanimity among the real disciples of Christ, and clog their exertions in his cause; they produce party spirit in civil society, and create disaffection to government, while they do not possess one advantage to counterbalance their bad effects. High Churchmen look on Dissenters as a kind of privileged rebels, who disregard the important precept of being subject to the powers that be. They are not sufficiently acquainted with the doctrine of scripture to know, that while civil government is declared to be the appointment of God, so far is its power from extending to religion, that the disciples of Christ are expressly forbidden, in this respect, to acknowledge any authority but that of God."

A Blow at the Root; or, A brief Account of the Rise and Growth of ANTINOMIANISM. *By the late Rev. John Flavel. A new Edition, recommended by W. Newman, D.D. and J. Ivimey; with an Appendix, to prove that the Moral Law is a Rule of Life to Believers.* Whittemore, Paternoster-row, London.

IN this short Essay three things are principally aimed at:

1. To give the most probable rise of Antinomianism.

2. To state the principal errors of that sect.

3. To confirm and establish Christians against them by sound reasons, backed with scripture authority.

The republication of this small treatise of the well-known and judicious author, will, we hope, prove a seasonable antidote against a most pernicious principle, which obtains, it is feared, too much in our time, as well as at the time of its first appearance. The horrid sentiment, "That sin can do a believer no hurt," cannot be excused; it is justly said by the author, by saying, *Any gospel truth may be abused*, for this is none of that number, but most repugnant both to reason and scripture. We cannot be too much on our guard against all slighting and vilifying expressions of the holy law of God—all disregard and neglect of the duties of obedience, under pretence of free-grace and gospel liberty—all opinions and expressions slighting sanctification, as the evidence of justification—all tending to render it needless to try the state of our souls by the fruits of the Spirit wrought in us, and influencing our tempers and conduct.

An Essay on Benevolent Associations, for the Relief of the Poor: of which the Substance was read to the Literary and Commercial Society of

Glasgow, April, 1817. *By Ralph Wardlaw.* Longman and Co. &c.

THE well-known name of the author is a sufficient ground for the assurance, that this excellent essay proceeds from a clear head, and from a Christian; therefore a benevolent heart. In both respects, we cannot too highly recommend it to our readers.

Its objects are, to enforce the Christian virtue of relieving the indigent, whether that indigence arise from sickness, age, blindness, &c.—or whether, from want of employment, the inadequate price of wages, or other unavoidable causes;—to inquire into the best mode of administering relief;—and to defend this virtue from the inferences, which many persons have drawn from the principles in Mr. Malthus's celebrated Essay on Population; inferences which Mr. Malthus himself rejects with detestation, and which the principles themselves by no means warrant. Mr. Malthus is so far from opposing the relief of the innocently necessitous poor, that he recommends to our beneficence even the idle and improvident. "When (says he) this first claim on our benevolence was satisfied, we might then turn our attention to the idle and improvident. But the interests of human happiness most clearly require, that the relief which we afford them, should be scanty. We may, perhaps, take upon ourselves, with great caution, to mitigate the punishments which they are suffering from the laws of nature, but on no account to remove them entirely.—They are deservedly at the bottom, in the scale of society; and if we raise them from this situation, we not only palpably defeat the ends of benevolence, but commit a most glaring injustice, to those who are above them. They should, on no account, be enabled to command so much of the necessaries of life, as can be obtained by the worst paid common labour. The brownest bread, with the coarsest and scantiest apparel, is the utmost which they should have the means of purchasing." Essay, vol. ii. p. 61.

That the innocently necessitous poor are proper objects of relief, although their poverty be not attended with sickness, age, or blindness, one would imagine could never have been denied. It has, however, been denied; and Mr. Wardlaw thus defends it.

"When times of general embarrassment and affliction, then, do, in the course of Providence, occur;—when the staff of bread is broken; when the outlets of mercantile speculation and industry are blocked up; when glutted markets, and the cessation of demand, produce depreciation in the value of all descriptions of manufacture; when the wages of labour are proportionally reduced, and many hands are deprived of profitable employment; when a low price of labour unites with a high price of provisions; and when the working classes are necessarily involved in deep and accumulated distress:—in these circumstances, (and experience, alas! has taught us that they are not imaginary,) what can industry, and economy, and independence do?—Suppose the virtues of activity and of saving put upon their utmost stretch;—if the compensation of labour be so depressed, that all the bodily powers must be tasked and strained, and nature must be exhausted by rising early and sitting up late, to earn the miserable pittance of a shilling a-day, on which a young and numerous family is to be fed, and clothed, and educated:—if corporeal toil is to be most fatiguing, and mental anxiety most distracting and wearing out, just at the very time when there exists an unavoidable want of that nourishment which is requisite to supply the waste of the animal frame, and to recruit and invigorate the enervated mind:—what can the poor man then make of his spirit of manly independence, and of active and honourable industy? The spirit of independence will not satisfy the cravings of a hungry family; and of what avail is the spirit of industry, unless it has some field of profitable exertion? These principles, it is true, must always render him respectable; and in such circumstances, respect may justly rise even to veneration:—but has not the poor man, on this very account, the more imperious claim on our compassion and sympathy, that he is reluctant to stoop from his independence, and anxious to push his way through, and to weather the storm? And shall the very grounds on which our pity is due be made the reasons for withholding our relief?—Is there no possibility of our urging this principle of independence to an extreme?—of making it assume, for

example, the form of a stubborn and unsubmissive pride?—or of allowing a man, through the excess of its delicate operation, to do essential injury to the health and well-being of himself and his family, before he will bring himself to let his necessities be known, and appear in the mortifying capacity of a receiver of charity?—I paint no merely imaginary picture, when I set before you a poor labourer, himself famished to a walking spectre, gazing, in speechless agony, on the emaciated wife of his bosom, and on his wretched infant, drawing from the empty breast, with the piteous cries of disappointed eagerness, the red blood, instead of the rich and wholesome nutriment of nature; while the imploring cries of his elder children for bread, when there is none to give, wring his heart with intolerable anguish. Is there, then, I repeat, no danger of pushing this principle, confessedly good in itself, to an unwarrantable and unmerciful extreme? Is there no danger of winding up the spring, till it is snapped asunder by a bursting heart?—Whilst we admire and venerate the principle, that will suffer, and suffer much and long, before it will complain; yet surely some caution and delicacy should be observed, in subjecting it to experiment,—in trying how far it will go,—what degree of pressure it will bear;—unless we are willing to stand by, and to see fellow-creatures, under its overstrained exercise, sink into the grave, the victims of starvation and heart-break, rather than utter a complaint, or present an application for aid;—and to have the pleasing reflection on our consciences, of having been art and part in this description of honourable suicide.

"In pleading for the relief of labourers, who have been reduced to indigence, by circumstances over which they could exercise no preventive control, and who are, on this ground, as fairly entitled to sympathy, as the sick, the old, the blind, or the casually disabled, I am happy in being supported by the high authority of Mr. Malthus himself:—'In the great course of human events, (says he,) the best founded expectations will sometimes be disappointed; and industry, prudence, and virtue, not only fail of their just reward, but be involved in unmerited calamities. Those who are thus suffering in spite of the best-directed efforts to avoid it, and from causes which they could not be expected to foresee, are the genuine objects of charity. In relieving these, we exercise the appropriate office of benevolence, that of mitigating the partial evils arising from general laws; and, in this direction of our charity, therefore, we need not apprehend any ill consequences. Such objects ought to be relieved, according to our means, liberally and adequately, even though the worthless were starving.'" (Essay, vol. ii. p. 360.) p. 39.

But what is the best mode of relieving the necessitous?

Mr. Wardlaw concurs with many wise and good men, in disapproving the English system of maintaining the poor by legal assessment. He does not say that there is any abstract ground, on which it can be at once pronounced improper, for a humane government to make the concerns of the poor, one of the objects of its benignant regard; or that should render the relief of the distressed and the destitute a more objectionable purpose of taxation than many others that might be named.—But he endeavours to prove, and in our opinion successfully, that the poor laws are inefficient, unnecessary, and oppressive; and that they increase the misery of the poor, instead of diminishing it.

Are the necessitous poor then to be neglected entirely?—or are they to be left to the exclusive care and attention of private personal benevolence?

"I dismiss (says Mr. Wardlaw,) the first supposition, as one from which every mind that is informed by the Bible, and every heart that is influenced by its merciful principles, or that is at all alive to the common sensibilities of humanity, must alike revolt;—and request your attention to some of the consequences which appear naturally to result from the practical adoption of the second;—that is, from leaving the poor to the operation of personal charity alone.

"In the first place: Ninety-nine in the hundred of those who give, either would not *have* leisure, or would not *take* it, to examine carefully into the circumstances, and characters, and habits, of those to whom they administered relief. Every day's observation of the general exercise of individual charity may suffice to satisfy us of the truth of this.

"Secondly: The most truly necessitous and deserving would be most in danger of neglect and oversight, because less clamorous and important than others.

"Thirdly: It would frequently happen, that the same case of distress would be relieved by the bounty of twenty, or

more individuals; whilst other cases, equally worthy, or even more so, received perhaps from one only, or did not receive at all. There would be no regularity, no proportion.

"Fourthly: In this way, idleness and profligacy would very often obtain the relief that is due to industrious and virtuous, but modest and unassuming indigence;—indigence that shrinks, with delicate reserve, from public observation, and is 'ashamed to beg.'"

For these reasons, Mr. Wardlaw wishes to turn part of the stream of private benevolence into a different channel. "Let me now suppose, (says he,) a benevolent individual, whose feeling heart melts over the sufferings of the poor, and whose hand and purse are as open as his heart, but who is sensible of the great importance of administering his charity with proper discrimination."—Under the strength of this impression, he says to a friend, in whose sagacity and prudence, as well as fidelity and kindly dispositions, he has found reason to place confidence: "I find, my friend, that I am quite unable to command the leisure, necessary for making that inquiry into the circumstances of the poor, which is indispensable to their judicious supply. I feel myself, in multitudes of cases, in danger of being imposed upon, and, consequently, of doing more harm than good. You have time and opportunity, humanity, prudence, and zeal. Take this small sum;—be my almoner;—and let me know when it is exhausted." Would this be wrong? Would it not be only personal benevolence, adopting a prudent and effectual method of at once effecting the good which it wishes to do, and shunning the evil which it justly apprehends? So far from being reprehensible, would not such procedure be rather laudable and deserving of imitation?

"Let me, then, extend the same supposition a little further. Suppose not one only, but a number of generous givers, influenced by the very same consideration, should intrust their bounty not to me only, but to a number of faithful distributors, who are disposed to spare the necessary time, and to bestow the necessary labour. Does this at all alter the nature of the thing? Does that which was right and praise-worthy, in the case of the individual, become wrong and blame-worthy, in the case of the number of individuals? Is it not still, neither more nor less, than private benevolence, pursuing the attainment of its end in a discreet and secure way?

"Yet this is A BENEVOLENT SOCIETY. And what more, then, are such institutions, than simple channels, in which the streams of individual bounty may most effectually, (that is, with the largest measure of real blessing, and the smallest portion of accompanying evil,) arrive at their destination;—to cheer and to fertilize the barren and parched wastes of penury and wretchedness?"

Mr. Wardlaw defends these societies from objections which have been brought against them. But we must draw to a close. Neither have we room for inserting a beautiful quotation, upon the same subject, from a sermon by Dr. Chalmers.

We conclude, with exhorting the pious poor, though their condition should be as mean as that of Lazarus, to rejoice in that they are exalted; inasmuch as they have God for their father, the Lord Jesus Christ for their brother, angels for their ministering spirits, and a kingdom in reversion;—and the rich in that they are made low; because as the flower of the grass they shall pass away;—and with reminding the latter, that pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world.

LITERARY INTELLIGENCE

In the Press.

Scripture Parables, in Verse, with Explanations and Reflections; drawn, for the most Part, from the admired Exposition of Dr. Doddridge, by the Rev. J. Cobbin, M. A. To which are added, amusing and instructive Notes, in Prose; chiefly designed for the Use of young Persons.

The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the United Church of England and Ireland; with Translations into the Greek, Latin, Italian, Spanish, French, and German Languages.

Missionary Retrospect and Foreign Intelligence.

Account of Moneys received by the Treasurer of the Baptist Missionary Society, for the Mission, from February 1, to May 1, 1818; not including Individual Subscriptions.

	£	s.	d.
Legacy of Mr. Joseph Gleanes, late of Stockport, by Mr. H. Pope, of Manchester	266	9	0
Leicester, Collection and Subscriptions, by the Rev. R. Hall	65	3	0
Paisley Missionary Society, by Mr. James Thompson, Secretary	15	0	0
York and Lancaster Assistant Society, by W. Hope, Esq. Treasurer	103	12	2
Norwich, Auxiliary Society at, by the Rev. Joseph Kinghorn	20	1	2
Stoke, near Norwich, ditto ditto	3	0	0
Worstead, Collection and Subscriptions, by the Rev. Richard Clarke	10	16	4
Denton, Norfolk, Society at (2nd Donation,) by the Rev. E. Hickman	2	0	0
Little Wild-street, London, Female Auxiliary Society, by Miss Gale	12	10	10
Adelphi, some Friends at the, by the Rev. Joseph Ivimey	7	0	0
Devonshire Square Auxiliary Society, by Mr. E. Smith	14	11	0
St. Neot's Auxiliary Missionary Society, by the Rev. T. Morell	10	0	0
Ilford Missionary Association, Three quarters of a year's Subscription, by the Rev. Mr. Smith	32	0	0
Bristol, Juvenile Branch Society, 2 Payments, by the Rev. Dr. Ryland	17	4	6½
——— Counterslip Auxiliary Society	6	9	0
Morgan, Rev. Benjamin, late of Bridgewater, a Bequest	10	0	0
Hitchin, Collection, by the Rev. John Geard	23	0	0
Folkstone Auxiliary Society, by Mr. W. Stace	21	12	0
Stirling Missionary Society	10	0	0
Clipstone, Collection, by the Rev. W. Mack 5 12 6 ——— Juvenile Society 2 18 0 ——— a Friend at, Donation by ditto 10 10 0	19	0	6
Oakham, Collection, by the Rev. W. Miller	3	4	0
R. J. by the Rev. W. Button	0	15	0
Shutwood, Collection & Subscriptions, by the Rev. W. Winterbotham	65	3	3½
Gloucester, ditto	3	0	0
Cirencester, ditto	6	10	0
Minchinhampton, ditto	2	6	0
Eastcombes, ditto	8	15	9
Wootton under Edge, ditto	7	3	1½
Hilsley and Upton, ditto	2	10	6
Biggar (Scotland) Association, for the diffusion of Christianity, by the Rev. C. Anderson	5	0	0
Dumfries, Mrs. B. and Friends, for a native Preacher, ditto	27	0	0
——— Missionary Society, by the Rev A. Fyfe, ditto	10	0	0
Edinburgh Auxiliary Missionary Society, by W. Murray, Esq. two Donations, ditto	85	0	0
Morningside, Auxiliary Missionary Society, by the Rev. D. Dickson, Jun. ditto	5	0	0
Elgin Missionary Society ditto	5	5	0
Kirkaldy, Friend at, by Mr. Arthur ditto	1	0	0
Perth, Friends at, 13 5 0 ——— Juvenile Missionary Society, for a native Preacher, by Mr. John Bower 10 0 0 do.	23	5	0
Ecclefechan, W. B. by the Rev. A. Lawson ditto	2	2	0
Edinburgh, Baptist Church, in the Pleasance ditto	20	0	0
Ford Forge, near Berwick, Baptist Church at ditto	8	18	7
Grangemouth, Female Missionary Association, by Mr. Waddell, ditto	5	0	0
Kingsbridge, Friends at, by the Rev. John Nicholson	1	0	0
For the Translations and Schools.			
Suffolk Association of Independent Congregations for the purpose of promoting Translations, &c. by Mr. Burls	5	0	0

	£	s.	d.
J. B. Wilson, Esq. Clapham, a Donation	50	0	0
Thomas Key, Esq. Water Fulford, near York, Native Schools 100*l.* Translations 50*l.*	150	0	0
Paisley Female Auxiliary Society, by Mr. W. Ferguson	25	0	0
Stirling Female Bible Society, by the Rev. Dr. Ryland	23	0	0
Dairsie Female Association, by the Rev. C. Anderson	2	2	0
Shrewsbury, Society at Doglane, by Mr. T. Crompton	38	19	6
Wylie, Mr. James, Broadway, by the Rev. T. Coles	10	0	0
Wylie, Miss Elizabeth, ditto	10	0	0
Calton and Bridgton Association for Religious Purposes, by Mr. W. Collins	40	0	0
York and Lancaster Assistant Society, by W. Hope, Esq. Treasurer	5	5	0
Mite for the Translations, by the Rev. Dr. Ryland	50	0	0
Painswick, Friends at, by the Rev. W. Winterbotham	1	0	0
Norwich, Friends at, for Native Schools, by the Rev. Joseph Kinghorn	106	5	0

Domestic Religious Intelligence.

ANNIVERSARIES OF *RELIGIOUS INSTITUTIONS.*

SOCIETY FOR PROPAGATING CHRISTIANITY AMONG THE JEWS.

On Friday, May 8, the Tenth Anniversary of this Society was held, as usual, in the Free Masons' Hall. Sir Thomas Baring in the Chair.

The Rev. Mr. Hawtrey read the Report.

The funds last year had very much increased, amounting in the whole to 9,284*l.* 17*s.* 6*d.* and the Society was free from all debt.

When the Meeting broke up, a very liberal collection was received at the door of the hall. The hall was crowded to excess, and many were obliged to retire from want of room to stand even at the door.

NAVAL AND MILITARY BIBLE SOCIETY.

On Tuesday, May 12, the Anniversary of this Institution was held in the King's Concert Room, Haymarket. At twelve o'clock the Chair was taken by His Royal Highness the Duke of York, attended by the Archbishops of Canterbury and York, the Bishops of London and Gloucester, the Earl of Harrowby, the Chancellor of the Exchequer, and a number of other characters of the first respectability.

His Royal Highness having stated in a few words the object of the Meeting, the Report was read by the Secretary. It stated, that their Royal Highnesses the Dukes of Kent, Gloucester, and Prince Leopold, had condescended to become Patrons to the Society; and that His Grace the Archbishop of York, the Lord Bishops of Winchester, Salisbury, Rochester, Norwich, &c. had accepted the office of Vice Presidents. The Duke of Kent, and Her Royal Highness the Dutchess of Gloucester, had also condescended to patronize, in the warmest manner, the Auxiliary Society at Glasgow. The receipts of the last year were about 1,510*l*; of which, it would be gratifying for the Meeting to learn, that a considerable sum had been remitted from the army in France, who appeared very zealous in the cause. From Glasgow 422*l.* had been received, and 100*l.* from the Edinburgh Bible Society. They would be equally gratified to learn, that the first battalion of the Royal Scottish Regiment had voluntarily given one day's pay to the Society, which sum had (amounting to above 54*l.*) been duly transmitted by the commanding officer of that regiment. With regard to the Navy, forty ships of war had been furnished with Bibles; and particular attention had been paid to those vessels which were about to go on the Arctic Expedition. Supplies had also been granted to a considerable number of regiments and garrisons; and it was most satisfactory to state, that in many instances the Bible had not been read in vain. Above 11,000 Bibles and Testaments had been circulated during

the past year; and the Committee earnestly prayed for public support, that they might both be enabled to liquidate a debt of 250*l.* under which they laboured, and be capacitated for greater exertions in the cause.

A liberal collection was received.

LONDON MISSIONARY SOCIETY.

The Anniversary of this Society, commenced as usual at Surrey Chapel, on Wednesday morning, May 13, when an excellent and appropriate Sermon was preached by the Rev. Mr. Wardlaw, of Glasgow, from Acts, xvii. 16. In the evening, the Rev. W. Cooper, of Dublin, preached at the Tabernacle, Finsbury, from Isaiah, lxii. 6, 7; and on account of the numbers who could not gain admittance, the Rev. Mr. Gilbert, of Hull, preached at Albion Chapel, Moorfields. Several other Ministers assisted in the devotional services at both places.

On Thursday morning, this Society met for business at Spafields Chapel, when the meeting was opened by singing and prayer; the report, (in an abridged form,) was read by the Rev. G. Burder, the Secretary, assisted by his son, the Rev. H. F. Burder, of Hackney. The various motions were moved and seconded by the Rev. Dr. Bogue, Rev. Mr. Wardlaw, Rev. Dr. Henderson, Rev. Messrs. Bunting, Eccles, Berry, Philip; and J. Wilks, and R. H. Marten, Esqrs.

Friday morning, another sermon was preached for the Society, by the Rev. Dr. Holloway, at St. Bride's Church; and in the evening, the Lord's Supper was administered to the friends of the Society, (being members of churches,) at Sion, Silver-street, and Orange-street chapels.

RELIGIOUS TRACT SOCIETY.

On Thursday, the 14th of May, was held, at the City of London Tavern, Bishopsgate-street, the Nineteenth Anniversary of the above Institution; and such is the deep interest which continues to be taken in the proceedings of this Society, that, although it was held at the early hour of six in the morning, to avoid interfering with the Missionary Meetings, upwards of a thousand persons, of various denominations, were present.

It appeared from the Report, that during the past year the Committee have augmented the list of the Society's publications, in various forms, by the addition of sixteen Tracts; one of which, "Reflections on the Death of the late much lamented Princess Charlotte," has met with such an extraordinary sale, that in the short period of four months, nearly *forty thousand copies* have been disposed of. The total number of Tracts issued since the institution of this Society, including the last year, exceeds *three millions and a half.* By reducing the price of which to hawkers, who vend them throughout the country, and by gratuitous votes of Tracts for special purposes, the Society has expended nearly *seven hundred pounds.*

In addition to various grants of religious Tracts, for distribution in foreign countries, extending even to India and New South Wales, the Committee have afforded pecuniary aid to a considerable amount, to encourage the formation, and to aid the progress of Religious Tract Societies upon the continent, which has enabled them to print and circulate a very considerable number of Tracts in various languages; and the Committee have had the happiness to learn, that very beneficial results have, through the blessing of God, been thereby produced, in exciting among the readers an increased attention to their most important interests, and several instances are already known, wherein satisfactory evidence has been given of real conversion.

Among the foreign societies, aided by the funds of this Institution, that, recently established for Finland, at the city of Abo, is not the least interesting. It has been formed under the immediate patronage of the Archbishop, and has a very extensive field for its operations among a people, who are anxious to procure such books as may improve the mind. Another striking feature in the Report, is, the facilities afforded through the medium of this Society, for bringing the important truths of Christianity under the consideration of the *Chinese.* It appears, that previous to the death of the late Rev. J. C. Supper, of Batavia, he had established among the Chinese colonists in that city, *a reading society*, consisting of sixty persons, who were supplied monthly with sixty religious Tracts in their own language, which had been printed at Malacca, with the aid of the Religious Tract Society, by the Rev. W. Milne. These Tracts, when read, were circulated among their respective friends; and, from the continued intercourse between the Chinese colonists and their native country, and the opportunities embraced by the Missionaries of distributing the Tracts on board Chinese

trading vessels, there is no doubt, that many of them would reach the inhabitants of that empire, whose barriers exclude the personal intercourse of Europeans.

In this vast field of the Society's operations, they have been much restricted by the limited extent of its funds, notwithstanding which, much good has been effected; and, we trust, that the religious public will, with their accustomed liberality, enable the Committee to prosecute their object with greater vigour, in order to excite throughout the earth, a desire to attain to scriptural knowledge, whereby alone its inhabitants can be made wise unto salvation.

Several motions, expressive of the satisfaction felt by the Society, and of its gratitude to God, for its increasing and beneficial operations, were made and seconded by clergymen and gentlemen of the Established Church, and of other denominations of Christians; and the Meeting appeared to be highly gratified in passing a resolution, recommending to the Committee, to endeavour to procure the formation of Auxiliary Societies in the principal towns throughout the kingdom.

HIBERNIAN SOCIETY.

On Friday morning, May 15, the Annual Meeting of this Society, was held in the City of London Tavern. Samuel Mills, Esq. Treasurer, in the chair. The Report was read, by which it appeared, that, notwithstanding the deficiency in the Society's funds, there had been an increase in the schools under their care, of 45, and of scholars 4,740, since the last year, making the whole, at the present time, 592 schools, and 32,516 scholars.

Subscriptions and Donations for the above Institution, are received by the following Bankers: In Dublin, The Hon. David La Touche and Co.; Messrs. Robert Shaw and Co.; and James Ferrier, Esq.—In Belfast, by Messrs. Gordon, Batt, and Co.—By the Agent of the Society, Mr. Albert Blest, Sligo.—In London, by Messrs. Hankey and Co. Fenchurch-street; and by the Treasurer, Samuel Mills, Esq. Finsbury-place.

PROTESTANT SOCIETY,

For the Protection of British Liberty.

Recollections of the interesting proceedings at the former Annual Meetings of this Society, induced a very numerous and respectable assembly to throng, on this Anniversary, to the capacious room of the Albion Tavern, on Saturday, May 16, 1818, at an early hour. The assembly included persons of considerable influence, from Ireland and Scotland, as well as from England and Wales; and more than one hundred ministers, of different denominations, concurred to evince their common interest in the maintenance of the rights of conscience, which that Institution was established to protect. The promised attendance of His Royal Highness the Duke of Sussex, increased also, to an uncommon degree, the usual solicitude to be present on that occasion.

The Treasurer consented to preside until the Royal Chairman should arrive.

Thomas Pellet, Esq. one of the Secretaries, gratified the Meeting by the perusal of the Minutes of the Committee during the last year, and thereby apprized the Meeting of the numerous and recent objects to which their attention had been required.

His Royal Highness then appeared, and was received with those spontaneous and cordial acclamations which rank alone could not extort, but which were given as proofs of sincere gratitude, and of unfeigned approbation, for the liberality which his attendance displayed.

After the Report was read by Mr. John Wilks, the following Resolutions were then successively proposed, and unanimously adopted:

1. That this Meeting, including members of the Established Church, Dissenters, and Methodists, mindful of the past and valuable labours of this Society, cannot but regret that in this country, and at this period, during the last year, so many circumstances, and especially the continued violations of the rights of Dissenters, as to the burial of the dead, as to their exemption from tolls—as to the freedom of their meeting-houses, when unproductive of profit from rates for the poor—as to the registration of their places of religious worship—and as to their meetings for such worship unmolested by disturbances and outrage—have so repeatedly demonstrated its utility by demanding its interposition.

2. That the attention of the Society to legislative proceedings in Parliament, appears to this Meeting peculiarly important, and that they rejoice that by their interference a provision has been inserted in the new "Act for the amendment of the Laws for the relief of the Poor,"—that the children of the poor, who are compelled to solicit parochial assistance,

are "to be at liberty, without impediment, to attend divine worship, on Sundays with their parents or relations," and shall not therefore be made unwilling proselytes to the Established Church. And they especially rejoice, at such interference, as they learn that, by the prohibition of the attendance of Dissenters and Methodists, when compelled by unmerited misfortune to inhabit workhouses, at those places of worship which they prefer, even parochial relief has been perverted to an instrument of persecution.

3. That the regard manifested by the Society to the interest of a Dissenting academy, in Yorkshire, receives from this Meeting a cordial approval, and that they invite their Committee not to relax their exertions, to procure for those useful institutions relief from all avoidable taxation.

4. That the liberality of this Society, in conferring its assistance on persons of every denomination, and even on those resident in Scotland, enhances its excellence in the estimation of this Meeting, and entitles it to proportionate and universal support.

5. That such support this Meeting would additionally recommend and intreat, as without affecting to entertain needless alarms, or excite among their friends unusual apprehension; they conceive that the appearance of affairs, and various measures recently adopted, require that all the real friends to religious freedom should be vigilant and firm, and should concentrate their energies in an institution which may give to those energies importance and effect.

6. That this Meeting learn, with satisfaction, that some County Associations have publicly expressed their attachment to this Society, and would anxiously exhort every County Association, of all denominations, to urge their members to remit an annual contribution, and to preserve among their people an attachment to those right principles, as to religious freedom, by which real piety will be prompted, and the final and beneficent triumph of such principles will be ensured.

7. That notwithstanding the regret of this Meeting at the inadequate funds of this Society, and that the annual receipts yet remain unequal to the expense, they decidedly and confidently rely upon their congregations for extended aid, and concur with the request made to the Committee by the gentlemen who originated, in London, the Tricentennial Commemoration of the glorious Reformation, that this Society should extend its protection to ALL Protestants suffering for conscience' sake, by affording to them all the benefits which British correspondence, advice, co-operation, and assistance can supply.

8. That, whilst this Meeting congratulates with pleasure the congregations in the rural parishes of Pailton, in Warwickshire, Tisbury, in the county of Wilts, and in the town of Devizes, on the success which has hitherto attended the efforts of the Society, on their behalf, to protect them from poor-rates, riots, and tolls, they must also acknowledge, with satisfaction, the intelligence, the zeal, the liberality, and the perseverance, worthy of men succeeding to the ancient Puritans, with which those congregations have afforded to the Committee their co-operation and assistance.

9. That this Meeting cordially present their thanks to the Committee, for the past year, for the prudence, but firmness, for the activity, but caution, with which they have most beneficially conducted their affairs, and that the Committee, for the ensuing year, consist, with the Treasurer and Secretaries, of the following ministers and laymen in equal proportion:

Rev. J. Brooksbank,	D. Allan,
Dr. Collyer,	W. Bateman,
G. Collison,	J. B. Brown,
F. A. Cox,	Jas. Emerson,
T. Cloutt,	Jas. Esdaile,
R. Fletcher,	Col. Handfield,
R. Hill,	T. Hayter,
T. Jackson,	J. M'Kenzie,
Dr. Newman,	J. O. Oldham,
W. F. Platt,	Jas. Pritt,
Dr. Tracey,	W. Townsend,
J. Townsend	T. Wontner,
Mat. Wilks,	T. Walker,
Mark Wilks,	Jas. Young, Esqs.

10. That with equal satisfaction they renew their thanks to Robert Steven, Esq. their Treasurer, for his continued attention to the welfare of this Society, as well as for his endeavours to diminish the abuses in the Charter Schools in Ireland, and to promote, in that country, the diffusion of knowledge and the ultimate triumph of liberty and truth.

11. That to Thomas Pellatt, Esq. and John Wilks, Esq. their Secretaries, they also again offer those sincere acknowledgments, which their persevering, gratuitous, indefatigable, and useful exertions, abundantly deserve, and accompany their thanks, with their solicitations for their continued assistance, in the situations they so honourably occupy.

12. But that this Meeting cannot adequately express their gratitude and esteem, to his Royal Highness the Duke of Sussex, for presiding upon this occasion, where no political interest could induce such kindness, nor any general popula-

rity reward such condescension; but that this Meeting derive peculiar pleasure from the demonstration which he has thereby additionally afforded, that the attachment of Protestant Dissenters to his illustrious house has not been forgotten, and that the sacred principles of religious liberty are dear to his heart.

BAPTIST CASE SOCIETY.

It was the commission of our Lord to his apostles, "Go into all the world and preach the gospel to every creature;" and to this was added the gracious promise, "Lo, I am with you always, even to the end of the world!" In obedience to this command, and depending on this promise, many of our brethren have gone into the villages and hamlets of our country, to make known the glad tidings of salvation. It is gratifying to find, that by these means, numbers have been brought from the ways of sin and folly, to serve the living and true God. In most of these instances, they have been the poor of this world, who have received the words of eternal life, and are unable, of themselves, to erect houses for the worship of God, in which his word and ordinances may be statedly administered.

In the year 1784, a Society was formed in London, to afford pecuniary aid in such cases, designated "The Society for assisting poor Baptist Churches in the Country, in building and repairing Meeting-houses." And, in proportion, as the Gospel has been extended, the applications to this Society have increased.—At the last general Meeting of the Society, it was resolved, that a Committee be appointed, to consider whether any plan can be adopted for the regulation of Country Cases, so as to do away the evil arising from their being collected upon, without previous examination. Their report will be laid before a general Meeting, on Friday evening, June 5, at the Committee Rooms, 22, Paternoster-row, at 6 o'clock precisely, when the attendance of the ministers, and all persons disposed to promote this object, is earnestly requested.

Seeking mutually to benefit those who give, by regulating and securing the application of their benevolence, and the churches which collect, by introducing their cases, properly recommended to the religious public; their only aim being the welfare of the interest at large, they confidently anticipate more general co-operation, as the necessity and nature of the Society are more publicly known.

As we expect to be favoured with the presence of many of our brethren, from different parts of the kingdom, in the course of this month, we very much wish their opinions, on a subject of such vital importance to the interests of the Redeemer's kingdom.

The objects we have chiefly in view, are:—

1. To prevent an improvident expenditure of property.

2. To see that the house, and other property, belonging to the churches, be legally secured to them.

3. To discountenance improper persons collecting money for approved cases.

4. To lay down such regulations, as may generally apply to the expenditure of the persons collecting, and to the remittance of the money collected.

5. To give, as much as possible, combined facilities to those ministers, who are employed in collecting for cases, examined, approved, and recommended by their neighbouring brethren.

Communications are requested from our friends, addressed to the Secretary of the Baptist Case Society, (post paid,) at the Committee Rooms, 22, Paternoster-row.

ASSOCIATIONS.

HANTS AND WILTS.

On March 25, the Hants and Wilts Association, in aid of the Baptist Mission, held their first meeting, for the year, at Newport, in the Isle of Wight. Mr. Bulgin preached in the morning, on *Peace*, from Gal. v. 22. The afternoon was occupied in business. Two sermons were preached in the evening, one by Mr. Millard, from 1 John, ii. 1, and the other by Mr. Saffery, from Matt. xiii. 36—43. Mr. Hawkins preached on the preceding evening, from Heb. xiii. 8.—The devotional parts of the services were conducted by the brethren, Bruce, Millard, Dore, Read, Hawkins, Saffery, Potts, and Tyreman.

The next Association will be at Lymington, July 22. Mr. Owers is appointed to preach in the morning on Long-suffering as a Fruit of the Spirit; and Mr. Hawkins in the evening. Mr. Miall is expected to preach on the previous evening.

SHROPSHIRE.

The quarterly meeting of the ministers of the Shropshire Association was held at

Whitchurch, December 24 and 25, 1817. On Wednesday evening, Mr. Palmer preached from Matthew, xvii. 27; and on Thursday morning, from John, xvii. 4. In the afternoon, Mr. Phillips preached, from 1 John, i. 3; and in the evening, Mr. Davies preached, from Psalm iv. 6, and Mr. Cooke from 1 Tim. i. 11. A collection was made for the Itinerant Fund, which has improved lately. It appears also, from accounts given at this meeting, that twenty-one persons, formerly members of the church at Shrewsbury, under the care of Mr. Palmer, have lately received their dismission, to form a church at Ministerly, and have called Mr. Mayberry, the Itinerant, to be their pastor. There is also the prospect of a small church being formed at the Rolla, where Mr. Thomas regularly preaches. At Drayton, where, on the 22d, two deacons, were ordained by prayer offered by Mr. Hinmers, with imposition of hands; Mr. Palmer having delivered suitable addresses to the brethren, the deacons and congregation, from 1 Cor. xiv. 40, and xvi. 14. There being twenty-seven persons members of the church at Whitchurch, it is expected a church will soon be formed.

WILTS AND SOMERSET.

The twenty-fourth meeting of the Wilts and Somerset Association, for the encouragement and support of Village Preaching, was holden at Calne, March 25, 1818, when Mr. Porter, of Bath, preached in the morning; Mr. James, of Devizes, in the afternoon; and Mr. Edminson, of Bratton, in the evening. The next meeting will be at Melksham, on the second Tuesday in October; Mr. Saunders, of Frome, to preach.

ORDINATIONS.

KIMBOLTON.

On Wednesday, March 25, the Rev. J. Hemming, A. M. was publicly recognized as pastor of the church at Kimbolton, Huntingdonshire. Mr. Hall, of Kettering, delivered the introductory discourse, and asked the usual questions; Mr. Hillyard, of Bedford, offered the ordination prayer; Mr. Waters, of Pershore, delivered the charge to the pastor; and Mr. Moule, of St. Neot's, addressed the church and congregation. Mr. Hillyard preached in the evening. The devotional parts of the services were conducted by Messrs. Manning, of Spaldwick; Ragsdell, of Thrapston; Simmons, of Olney; Brown, of Keysoe; Anthony, of Bedford; and Whittenbury, of Daventry.

OSWESTRY.

On Thursday, Nov. 27, 1817, Mr. Thomas Cooke was ordained pastor of the Baptist church, Oswestry, Shropshire. Mr. Jones, of Newtown, began the services by reading suitable portions of scripture and prayer. Mr. Palmer delivered an introductory discourse on the nature of a Christian church, asked the questions relative to the present settlement, and received, from Mr. Cooke, a full and satisfactory account of his experience, his motives in devoting himself to the work of God, and the doctrines which were to be the subject of his ministry. He, and two deacons, were then solemnly ordained by prayer, offered by Mr. Palmer, with imposition of hands. Mr. Birt, of Birmingham, formerly Mr. Cooke's pastor, delivered the charge, from 2 Tim. ii. 7. Mr. Hinmers addressed the church, from 1 Cor. xvi. 10. In the evening, Mr. Palmer preached from Rom. xii. 1, and Mr. Jones from 1 Cor. i. 21. On the preceding evening, Mr. Birt preached from 1 Pet. i. 19.

There has been a considerable revival in the church and congregation, since Mr. Cooke came amongst them. A Sunday school has been established, which is in a prosperous state. A penny-a-week society, in aid of the Baptist Mission, has been formed, and preaching in the villages is well attended, so that the prospects of usefulness, at present, are pleasing. May, what the Lord hath recently done for this people, be a pledge of greater good, that they may continue abundantly to enjoy and hold forth to all around, the word of eternal life.

MILE TOWN.

Mr. William Mills, late member of the Baptist Church, at Woolwich, under the pastoral care of Mr. Adam Freeman, and formerly pastor of the church at Smarden, was ordained over the particular Baptist church, Mile Town, Sheerness, on Wednesday, September 24. Mr. Newman, of Feversham, preached from Psalm, lxxiv. 22. In the evening, at 6 o'clock, Mr. Tirrey, of Queenborough, began by reading and prayer,; Mr. Rogers, of Eynsford, asked the usual questions; Mr. Newman prayed. Mr.

Rogers preached to the minister and the church, from 1 Cor. iv. 2. and Psalm cxxxiii. 1.

DEAN STREET, SOUTHWARK.

On Thursday, May 7, 1818, Mr. J. M. Cramp, late of Stepney Academy, was set apart to the pastoral office, over the church, in Dean-street, Southwark, where the Rev. W. Button presided, in a highly respectable manner, during a period of forty years. The Rev. Thos. Thomas commenced, by reading the scriptures and prayer. The Rev. T. Griffin delivered the introductory discourse, describing the constitution of a gospel church, and asked the usual questions. —The Rev. T. Cramp, of St. Peter's, Thanet, (Mr. C.'s father,) offered the ordination prayer. The Rev. Dr. Newman gave the charge from 2 Tim. ii. 15. The Rev. Tim. Thomas addressed the church, from Rom. i. 11, 12; and the Rev. Dr. Rippon concluded the interesting service with prayer. The hymns were read by the Rev. S. Brawn, of Loughton, and Messrs. Coombs, Reynolds, Green, Pope, and Clarke, students at Stepney.

LLANGOLLEN.

On Wednesday and Thursday, Dec. 24, and 25, 1817, a new Meeting-house was opened, at Llangollen, Denbighshire, for the use of a small church formed there, which was formerly a branch of the Baptist church, at Glynn. The Meeting-house is 33 feet by 27, inside. Wednesday afternoon, at six, brother John Edwards began by reading and prayer; brethren B. Owen, of Llanrwst, and R. Edwards, of Lixwen-Green, preached from Cant. v. 16, and Isa. liii. 12.—Thursday morning, at ten, two sermons were preached, by brethren R. Williams, of Glynn, and S. R. Davies, Llansantffraid, from John, xvii. 2. and Ps. xl. 2.—At two, brethren J. Edwards, of Ruthin, and C. Evans, Llangefin, preached from 2 Cor. v. 14, 15, and Rom. viii. 3, 4.—Met at six, when brother J. Pritchard, Pwllhili, preached from Acts, i. 25, and S. R. Davies, from Matt. xxv. 10. Devotional services were conducted by brethren, R. Edwards, S. Edwards, and J. Davies. May this little one soon become a thousand. The hearers were very numerous, and seemed to be under serious impression.

PEMBROKESHIRE.

On December 10, 1817, Mr. Isaac Johns, and Mr. James Thomas, were ordained co-pastors of the Baptist church, at Moleston, Pembrokeshire. Brother William Evans, of Cwmvelin, prayed; Brother D. Rees, of Froghole, delivered the introductory discourse, and offered the ordination prayer; Brother B. Davis, of Tyfynnon, gave the charge, from 2 Tim. ii. 15; and brother T. Jones, of Rhydwilym, addressed the church, from Heb. xiii. 22.

SWANSEA.

On December 29, 1817, Mr. David Thomas, late student at Abergavenny, was ordained, at Mount Hermon, near Swansea; Mr. D. Bowen, of Velin Voel, prayed; Mr. J. Harris, of Swansea, described the nature of a gospel church, and offered up the ordination prayer; charge was delivered by Mr. J. Watkins, of Carmarthen, from 1 Pet. iv. 16; and Mr. Daniel Davies, of Velin Voel, addressed the people, from 1 Thess. v. 12, 13.

CARMARTHENSHIRE.

On the 10th of February, 1818, Mr. W. Michael was ordained to the pastoral office over the new church (which was formed on the same day) at Saron, Carmarthenshire; Mr. D. Bowen, of Velin Voel, introduced the service by prayer; Mr. D. Davies, of the same place, delivered the introductory discourse—charge by Mr. J. Watkins, of Carmarthen, from Jer. xx. 9. Sermon to the church, by Mr. Tim. Thomas, of Aberduar, from Eph. v. 27. Sermon to the congregation in general, by Mr. D. D. Evans, of Carmarthen, from Matt. xii. 29.

GARN.

Nov. 24 and 25, 1817, Mr. Evan Jones, and Mr. Rowland Peter, were set apart to the ministerial office, at Garn, Carnarvonshire. Public worship commenced with reading the scriptures and prayer, by Mr. Peter; Mr. Jones preached from Rev. ii. 10; and Mr. Ambrose, of Bangor, followed, from Jer. xxiv. 7.

Met Tuesday morning, at ten o'clock, commenced with reading a part of the

scriptures, and prayer, by Mr. Jones; Mr. Evans, minister of the place, stated the nature of a gospel church, asked the usual questions, and received from the minister a concise and satisfactory confession of faith. The ordination prayer, with the laying on of hands, was offered up by Mr. Ambrose; Mr. Evans gave the charge, from 2 Cor. iii. 6; Mr. Ambrose addressed the church, from Heb. xiii. 7, and concluded the interesting services with prayer.

N. B. Mr. Jones was ordained as an itinerant, through the county of Carnarvon, and Mr. Peter as a co-pastor with Mr. Evans, over the church of Garn.

NEW CHURCH FORMED.

BRIDLINGTON.

On May 15, 1817, seven persons who had received their dismission from the Baptist church, at Bridlington, were formed into a separate church. The ministers present, on this occasion, were Mr. Hague, Mr. Sykes, and Mr. Beard, of Scarborough, Mr. Harness, of Bridlington, Mr. Arbon, of Hull, and Mr Normanton, of Driffield. In the afternoon, twelve persons were added, who had been previously baptized by their present minister. This small church is now increased to thirty-two members, and appears to be in a very prosperous state.

NEW MEETING OPENED.

BODDICOT, OXON.

Lord's-day, April 26, 1818, the church and congregation, under the pastoral care of the Rev. Evan Herbert, entered on their newly-erected chapel. The Rev. Wm. Read, of Warwick, commenced the services of the day, by reading the scriptures and prayer. The Rev. Wm. Shenston, from London, preached in the morning, from Zech. iv. 7; and in the afternoon, from Eccl. iii. 5. to crowded audiences. Mr. Holmes, of Wantage, delivered a discourse in the evening, from Isa. lx. 7. Mr. Herbert concluded in prayer. We are happy to state, that the expenses of this house, which will accommodate about 500 persons, have been defrayed, with the exception of a handsome collection, and a few donations, by the liberality of a few individuals, with a view to express their gratitude to God, whilst promoting the best interests of their fellow-creatures. To those who have the means, we would say, "Go ye and do likewise."

NOTICES.

GENERAL MEETINGS

Of the Baptist Denomination in London.

Tuesday, June 23. A Sermon at Dr. Rippon's, at half-past six o'clock in the evening.

Wednesday, 24. Sermons for the Baptist Mission. In the morning, at eleven o'clock, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. F. A. Cox, of Hackney. In the evening, at Sion Chapel, Mile End, at six o'clock, by the Rev. S. Saunders, of Frome.

The Baptist Itinerant Society will meet at seven in the morning, at the City of London Tavern, Bishopsgate-street.

Thursday, 25. In the morning, at eight o'clock *precisely*, the Ministers and Messengers of the Baptist Churches will meet at Dr. Rippon's, Carter-lane.

At twelve o'clock, the Annual Sermon before the Stepney Institution, at Salter's-hall Meeting, by the Rev. T. Coles, of Bourton, Gloucestershire.

At six o'clock in the evening, at Prescott-street, Goodman's-fields, a meeting for prayer, &c. on behalf of the Mission.

Friday, 26, at six o'clock in the morning, the Members and Friends of the Baptist Irish Society, will breakfast, at the City of London Tavern, Bishopsgate-street, and the Chair will be taken at seven.

SOCIETY FOR THE RELIEF OF *Superannuated Baptist Ministers.*

The Committee of this Society respectfully inform their Brethren, that the time limited, by the rules, for the admission of Ministers ordained before the 24th of June, 1816, will expire on the 24th of this month; After which, such ministers cannot be admitted into this Society, without resorting to the provisions of the 18th rule.

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Linnill Pxt.

Revd. Richard Davis,
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